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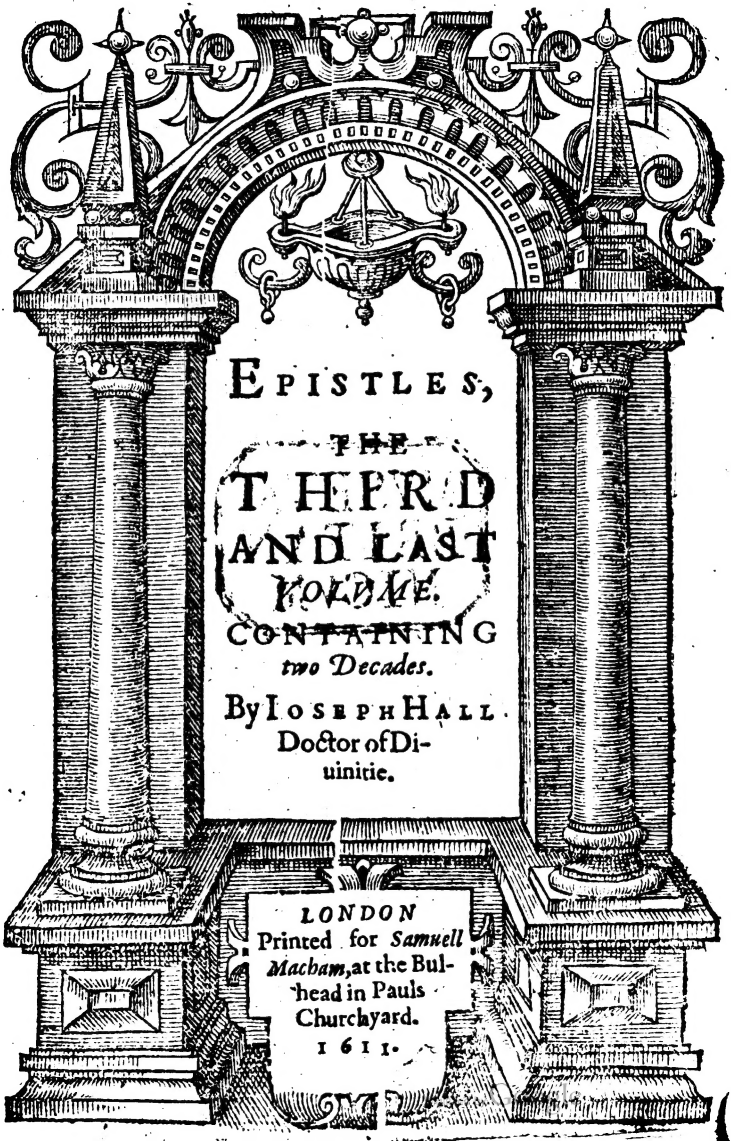

EPISTLES,

THE

THIRD AND LAST VOLUME.

CONTAINING

two Decades.

By IOSEPH HALL

Doctor of Diuinitie.

LONDON

Printed for *Samuell Macham*, at the Bul-head in Pauls Churchyard.

1611.

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TO THE MOST HIGH AND EXCELLENT PRINCE, HENRIE, Prince of *Wales*, all happineſſe.

Moſt Gracious Prince,

LET mee not (whiles I deſire to be dutifull) ſeeme importunate, in my dedications. I now bring to your Highneſſe theſe my laſt, and perhaps moſt

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moſt materiall Letters: wherein, if I miſtake not, (as, how eaſily are wee deceiued in our owne?) the pleaſure of the varietie ſhall ſtriue with the importance of matter. There is no worldly thing, I confeſſe, whereof I am more ambitious then of your Highneſſes contentment; which that you place in goodneſſe, is not more your glory, then our ioy: Do ſo ſtill, and heauen and earth ſhall agree to bleſſe you, and vs in you. For me, after this my officious boldneſſe, I ſhall betake my

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my ſelfe in ſilence, to ſome greater worke, wherein I may approue my ſeruice to the Church, and to your Highnes, as her ſecond ioy and care. My heart ſhall be alwaies, and vpon al opportunities, my tong and pen, ſhall no leſſe gladly bee deuoted to my gracious Maſter, as one

Who reioyce to be your Highneſſes (though vnworthy, yet) faithfull and obſequious Seruant.

IOS. HALL.

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THE SVMME OF THE SEVERALL EPISTLES.

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The fifth Decade.

Epistle. I.

To my Lord Bishop of Bathe and Wels.

Ep. I. *Discoursing of the causes and meanes of the increase of Popery.*

BY what meanes the Romish religion hath in these latter times preuailed so much ouer the world, (Right Reuerend and honourable) is a considerati-

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on

on both weighty, and vſe-full: for hence may we frame our ſelues either to preuent, or imitate them: To imitate them in what wee may; or preuent them in what they ſhould not. I meddle not with the meanes of their firſt riſings: the munificence of Chriſtian Princes, the honeſt deuotions of wel-meaning Contributers, the diuiſion of the Chriſtian world, the buſie indeauours of forward Princes, for the recouery of the holy land, with neglect of their owne, the ambitious inſinuations of that ſea, the fame and large dominiō of thoſe ſeuen hils; the compacted indulgence, and conniuence of ſome treacherous, of other timorous rulers; the ſhameles flattery of paraſites, the rude ignorance of Times; or if

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there

there be any other of this kinde; My thoughts and wordes ſhall be ſpent vpon the preſent, and lateſt age. All the world knowes, how that pretended chayre of *Peter* tottered, and cracked, ſome three-ſcore yeares agoe, threatning a ſpeedy ruine to her fearefull vſurper: How is it that ſtill it ſtands, and ſeemes now to boaſt of ſome ſeeledneſſe? Certainely, if hell had not contriued a new ſupport; the Angell had long ſince ſaide, It is fallen, it is fallen; and the Merchants, Alas, Alas, the great Citie. The brood of that lame *Loyola* ſhall haue this miſerable honour, without our enuie; that if they had not beene, Rome had not beene. By what meanes, it reſts now to enquire.

It is not ſo much their zeale

for falſhood; which yet wee acknowledge, and admire not. If Satan were not more buſie then they, we had loſt nothing. Their deſperate attempts, bold intruſions, importunate ſolicitations haue not returned empty; yet their policy hath done more then their force. That Popiſh world was then foule, and debauched, as in doctrine, ſo in life; and now beganne to be aſhamed of it ſelfe; when theſe holy Fathers, as ſome Saints drop't out of heauen, ſuddenly profeſſed an vnuſuall ſtrictneſſe, ſad piety, reſolued mortification; and ſo drew the eyes, and hearts of men after them, that poore ſoules beganne to thinke it could not be other then diuine, which they taught; other then holy, which they touched. The very

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very times (not seldome) giue as great aduantage, as our owne best strength: and the vices of others giue glory to those which eyther are, or appeare vertuous. They saw how ready the world was to bite at the baite, and now followed their successe, with new helps. Plenty of pretended miracles must blesse, on all sides, the indeauours of this new Sect; and calls for both approbation, and wonder. Those things by the report of their owne pennes (other witnesses I see none) haue beene done by the ten Patriarcks of the Iesuitish Religion, both aliue and dead, which can hardly bee matched of him, whose name they haue vsurped. And now the vulgar can say, If these men were not of God, they could doe nothing:

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How can a man that is a ſinner do ſuch miracles? not diſtruſting either the fame, or the worke, but applauding the Authors, for what was ſaid to bee done. But now leſt the enuie of the fact ſhould ſurpaſſe the wonder, they haue learned to caſt this glory vpon their woodden Ladies, & to communicate the gaine vnto the whole Religion: Two blocks at *Hale* and *Scherpen-heuuell*, haue ſaide and done more for Popery, then all Fryers, euer ſince *Francis* wore his breeches on his head. But becauſe that praiſe is ſweete, which ariſes from the diſgrace of a riuall, therefore this holy ſociety hath beſides, euer wont to honor it ſelfe by the brokage of ſhameles vntruthes againſt the aduerſe part; not caring how probable any report

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port is, but how odious. A iuſt volume would not containe thoſe willing lies, wherewith they haue purpoſely loded religion, and vs; that the multitude might firſt hate vs, and then enquire: and theſe courſes are helde not tollerable, but meritorious. So the ende may be attayned, all meanes are iuſt; all wayes ſtraight. VVhom we may, we ſatisfie: but wounds once giuen, are hardly healed without ſome ſcarres: and commonly accuſations are vocall, Apologies dumbe. How eaſie is it to make any cauſe good, if we may take liberty of tongue, and conſcience? Yet leſt ſome glimpſe of our truth and innocence ſhould perhaps lighten the eyes of ſome more inquiſitiue Reader, they haue by ſtrict prohibitions, whe-

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ther

ther of bookes, or conference, restrained all possibility of true informations; Yea their owne writings, wherein our opinions are reported with confutation, are not alowed to the common view, lest if it should appeare what we hold, our meere opinion should preuaile more then their subtilest answere. But aboue all, the restraint of Gods booke hathgained them most; If that might be in the hands of men, their religion could not be in their hearts; now, the concealement of Scriptures breeds ignorance, and ignorance superstition. But because forbiddance doth but whet desire, and worke a conceite of some secret excellence in things denyed; therfore haue they deuised to affright this dangerous curiosity, with

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that

that cruell, butcherly, helliſh Inquiſition; Wherein yet there is not leſſe craft then violence. For ſince they haue perceiued the blood of Martyrs to bee but the ſeed of the Church, and that theſe perfumes are more diſperſed with beating; they haue now learned to murder without noyſe, and to bring forth (if, at leaſt, they liſt ſometimes to make the people priuie to ſome examples of terror) not men but carcaſſes. Behold, the conſtant confeſsions of the dying Saints haue made them weary of publique executions: None but bare walls ſhalll now teſtifie the courage and faith of our happy Martyrs. A diſguiſed corps is onely brought forth to the multitude either for laughter, or feare. Yet becauſe the very dead ſpeake for truth

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truth in a loude ſilence; theſe ſpectacles are rare; and the graues of heretickes are become as cloſe as their death.

Yet leſt (ſince neither liuing mouthes, nor faithfull pens may be ſuffered to inſinuate any truth) thoſe ſpeeches ſhould perhaps be receiued from the Ancients, which in vs were hereticall; the monuments of vnpartial antiquity muſt be depraued, all witneſſes that might ſpeake againſt them muſt be corrupted, with a fraudulent violence; and ſome of them purged to the death. So whiles ours are debarred, and the Ancients altered, poſteritie ſhal acknowledge no aduerſarie.

What ſhould I ſpeake of thoſe plauſible deuices, which they haue inuented to make ſuperſtitious,

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and

and fooliſh Proſelytes? Their proud vaunts of antiquity, vniuerſality, ſucceſsion, and the name of their fore-fathers, doe not only perſwade, but amaze, and beſot an ignorant heart. The glorious ſhews of their proceſsions, the gaudy ornaments of their Altars, the pompe and magnificence of the places, and maner of their Seruices, the triumphes of their great Feſtiuals, are enough to bewitch any childiſh, ſimple, or vaine beholders. VVho knowes not that nature is moſt led by ſenſe? Sure, children and fooles (ſuch are all meere naturall men) cannot be of any other religion.

Beſides all theſe, their perſonall vndertakings, what for cunning, what for boldnes, could promiſe nothing but ſucceſſe. They can

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transforme themſelues into all ſhapes; and in theſe falſe formes thruſt themſelues into al Courts, and companies; not oftner changing their habit, then their name. They can take the beſt opportunities to worke vpon thoſe which are either moſt vnable to reſiſt, or moſt like to beſtead them. That I may not ſpeake of the wrongs of vnſeaſonable trauell: wherein many vnſettled heads haue met dangers, and ſolicited errors: who like fond and idle Dinahs, going abroad to gaze, haue beene rauiſhed ere they returne. Neuer any bird was ſo laide for, by the nets and cals of the fowler, as the great heire of ſome noble family, or ſome fiery wit, is by theſe impoſtors. They know that greatneſſe is both lawleſſe, and commaun-

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ding; if not by precept, yet by example: their very silence is persuasory, and imperious. But alas for that other sexe: Still the diuel begins with *Eue*; still his assault is strongest, where is weakest resistance. *Simon Magus* had his *Helena*, *Nicholas* the Deacon had his *choros fœmineos* (as *Hierome* cals them.) *Marcion* had his *Factoresse* at Rome; *Appelles* his *Philumena*, *Montanus* his *Prisca* and *Maximilla*; *Arrius* his *Constantines-sister*, *Donatus* his *Lucilla*, *Elpidius* his *Agape*, *Priscillianus* his *Galla*: and our Iesuites haue their painted Ladies (not dead, but liuing) both for obiects and instruments. VVhen they saw they could not blow vp religion with French powder into heauen, they now try by this Moabitish plot to sinke it downe

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to hell. Thoſe ſilly women, which are laden with ſinnes, and diuers luſts, muſt now bee the ſtals of their ſpiritual fornications: But for that theſe enterpriſes want not danger; that both parts may ſecurely ſucceede, beholde publike liberty of diſpenſations whether for diſſembled religion or not vnprofitable filthineſſe Theſe meanes are (like the Authors) diſhoneſt, and godleſſe Adde (if you pleaſe) hereto, thoſe which pretend more innocen policy: their common dependances vpon one commaunder, their intelligences giuen, their charge receiued, their rewards and honor (perhaps of the Calender, perhaps of a red hat) duely conferred Neither may the leaſt helpebe aſcribed to the conference of ſtudies

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dies;(the conioyned labours of whole Societies directed to one end,and ſhrouded vnder the title of one Author:) to large maintenances, raiſed from the deathbeds of ſome guilty benefactors: from whence flow both infinite numbers, and incomparable helpes of Students. Vnder which head,for the time paſt,not a fewe are mooued by the remembrance of the bounteous hoſpitality of the religious; who hauing ingroſſed the world to themſelues, ſeemed liberal in giuing ſomething; like vnto ſome vaineglorious theeues, which hauing robbed wealthy Merchants,beſtow ſome pence vpon beggars. Further, the ſmothering, if not compoſing of their frequent ſtrifes, and confining of brawles within their

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owne threſholds; with the nic
menaging of their knowne op-
poſitions, hath wonne many
ignorant friends. Laſtly, the ex-
cellent correſpondence of thei
doctrines vnto nature, hath beer
their beſt ſolicitor. Wee haue exa-
mined particulars in a former E-
piſtle: wherein we haue made it
euident, that Popery affects no-
thing but to make nature either
proud, or wanton: it offers diffi-
culties, but carnall; and ſuch as the
greateſt louer of himſelfe would
eaſily imbrace for an aduantage.
That we may therefore ſumme vp
all; I neede not accuſe our careleſ-
neſſe, indifferency, idleneſſe, looſe
carriage; in all which, would
God we had not aided them, and
wronged our ſelues; Nor yet thei
zeale and forwardneſſe; worſe

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meanes

meanes are guily of their gaine. In ſhort, the faire outſide which they ſet vpon Religion, which ſure is the beſt they haue, if not all; their pretended miracles, wilfull vntruths, ſtrait prohibitiõs, bloody & ſecret inquiſitiõs, deprauations of Ancient witneſſes, expurgation of their owne; gay and gairiſh ſights, glorious titles, crafty changes of names, ſhapes, habits, conditions; inſinuations to the great oppugnation of the weaker ſexe; falſhood of anſwers, and oathes, diſpenſatons for ſinnes, vniting of forces, concealing of differences, largeneſſe of contributions, multitude of actors, and meanes, accordances to mens naturall diſpoſitions: Where wee on the contrary care not to ſeeme but to bee, diſclaime miracles,

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dare not ſaue the life of religion with a lie; giue free ſcope to all pennes, to all tongues, to all eyes: ſhed no blood for religion: ſuffer al writers to ſpeake like themſelues; ſhew nothing but poore ſimplicity in our deuotions, goe euer, and looke as wee are; teach the truth right-downe in an honeſt plaineneſſe, take no vantage of imbecillity: ſweare true, though we die; giue no hope of indulgence for euill; ſtudie each retyred to himſelfe, & the muſes; publiſh our quarrels and aggrauate them; anger nature, and conquer it. Such gaine ſhall be grauell in their throates: ſuch loſſes to vs (in our not daring to ſinne) ſhall bee happy and victorious; in all other regards are both blame worthy, and recouerable. What dulneſſe is this

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this? Haue we ſuch a King, as in theſe liſts of Controuerſie, may dare to grapple with that great infallible Vicar, for his triple crown: Such Biſhops as may iuſtly challenge the whole Conſiſtory of Rome; ſo many learned Doctors, and Diuines, as no nation vnder heauen, more; ſo flouriſhing Vniuerſities as Chriſtendome hath none; ſuch bleſſed opportunities, ſuch encouragements; and now when we want nothing elſe, ſhal we be wanting to our ſelues? Yea aboue all theſe, the God of heauen fauours vs; and doe wee languiſh? The cauſe is his, and in ſpight of the gates of hell ſhall ſucceede, though wee were not: our neglect may ſlacken the pace of truth, cannot ſtay the paſſage. VVhy are we not as buſie, as ſut-

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tle, more resolute? Such spirits, and such hands as yours (reuerend Lord) must put life into the cold brests of this frozen generation, and raise them vp to such thoughts and indeuors, as may make the emulation of our aduersaries equall to their enmitie.

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To my Lord Bishop of Worcester.

EP. II. *Shewing the differences of the present Church from the Apostolicall; and needlesnesse of our conformity thereto in all things.*

I Feare not to say those men are but superstitiously curious, (Right Reuerend, and honorable) which would call backe all circumstances, to their first patternes. The Spouse of Christ hath been euer cloathed with her owne rites: And as apparrell, so Religi-

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on hath her fashions, variable according to ages, and places: To reduce vs to the same obseruations which were in Apostolicall vse, were no better then to tye vs to the sandals of the Disciples, or the seamlesse coate of our Sauiour. In these cases, they did, what we need not: and we may, what they did not; God meant vs no bondage in their example: their Canons binde vs whether for maners, or doctrine, not their Ceremonies. Neither Christ, nor his Apostles did all things for imitation: I speake not of miraculous Acts. We neede not be silent before a Iudge, as Christ was; wee need not take a towel, and gird our selues, and wash our seruants feet, as Christ did; we need not make tents for our liuing as *Paul*, nor go

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armed as *Peter*; nor cary about our wiues, as he, and the other Apoſtles. I acknowledge the ground not onely of ſeparation, but Anabaptiſme; and wonder that theſe conceits doe not anſwere themſelues. who can chooſe but ſee a manifeſt difference betwixt thoſe lawes, which Chriſt and his great Ambaſſadors made for eternall vſe, and thoſe rituall matters, which were confined to place, and time? Euery Nation, euery perſons ſinnes that obſerues not thoſe; Theſe for the moſt part, are not kept of the moſt; and are as well left without ſinne by vs, as vſed without preſcription or neceſsity by the Authors. Some of them we cannot doe; others wee neede not: which of vs can caſt out diuels by command? Who

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can cure the ſicke by ointment, and impoſition of hands? The Diſciples did it. All thoſe Acts which proceeded from ſupernaturall priuiledge, ceaſed with their cauſe: who now dare vndertake to continue them? Vnleſſe perhaps ſome bold Papiſts, who haue brought in groſſe magicke in ſtead of miraculous authoritie; and daube very carcaſſes in ſtead of healing diſeaſes. There be more yet, which we neede not doe: VVhat neede wee to chooſe Miniſters by Lot? VVhat neede we to diſclaime all peculiarity in goods? VVhat need wee to Chriſten in riuers; or to meete vpon their bankes? VVhat need wee to receiue Gods Supper after our owne? VVhat to leane in each others boſome while we receiue it?

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it ? what to abhorre leauen in that holy Bread? what to celebrate loue feasts vpon the receipt? what to abstaine from all strangled and bloud? what to depend vpon a maintenance arbitrary, and vncertaine? what to spend our daies in a perpetuall pererration, as not onely the Apostles but the Prophets and Euangelists some ages after Christ? whosoeuer would impose all these on vs, he should surely make vs, not the Sonnes, but the slaues of the Apostles. Gods Church neuer helde her selfe in such seruile termes; yea Christ himselfe gaue at first some precepts of this nature, which he reuersed ere long: when hee sent the Disciples to preach, hee charges, take not gold, nor siluer, nor money in your girdles; afterwards

Digitized by Google *Iudas*

Iudas carried the bag. He charges, not to take ſo much as a ſtaffe; yet after behold two ſwords: ſhould the Diſciples haue held their maſter to his owne rule? Is it neceſſary that what he once commaunded, ſhould be obſerued alwayes? The very next age to theſe Chriſtian Patriarcks, neither would nor durſt haue ſo much varied her rites, or augmented them; if it had found it ſelfe tyed either to number, or kind: As yet it was pure, chaſt, and (which was the ground of all) perſecuted. The Church of Rome diſtributed the ſacramentall Bread: the Church of Alexandria permitted the people to take it: the Churches of Affricke and Rome, mixed their holy wine with water; other colder regions dranke it pure. Some kneeled in

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their prayers, others fell proſtrate; and ſome lifted vp eies, hands, feet towards heauen: ſome kept their Eaſter according to the Iewiſh vſe the foureteenth of March; the French (as *Nicephorus*) the eight of the Calends of Aprill, in a ſet ſolemnity: the Church of Rome the Sunday after the fourteenth Moone; which yet (as *Socrates* truly writes) was neuer reſtrained by any Goſpell, by any Apoſtle. That Romiſh Victor ouercame the other world in this point, with too much rigour, whoſe cenſure therfore of the Aſian Churches was iuſtly cenſured, by *Irenæus*. VVhat ſhould I ſpeake of their difference of facts? there can ſcarce bee more variety in daies, or meates. It hath euer beene thus ſeene, according to our *Anſelmes* rule, that the multitude

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titude of different ceremonies in all Churches, hath iuſtly commended their vnitie in faith. The French Diuines preach couered (vpon the ſame rule which required the Corinthians to be vncouerd) we bare: The Dutch ſit at the Sacrament, we kneele; Geneua vſeth wafers, wee leauened bread; they common veſtures in Diuine ſeruice, wepeculiar: each is free: no one doth either blame, or ouer-rule others. I cannot but commend thoſe very Nouatian Biſhops (though it is a wonder any precedent of peace ſhould fall from ſchiſmaticks) who meeting in Councel together, enacted that Canon of indifferency, when the Church was diſtracted with the differences of her Paſchall ſolemnities; conluding how inſufficient

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ent, this cauſe was to diſquiet the Church of Chriſt. Their owne iſſue (our Separatiſts) will needes be vnlike them in good; and ſtriue to a further diſtance from peace: whiles in a conceit not leſſe idle, thē ſcrupulous, they preſſe vs to an vniforme cōformity in our faſhions to the Apoſtles. Their owne practiſe condemnes them: They call for ſome, and yet keepe not all: yet the ſame reaſon enforces all, that pleads for ſome: and that which warrants the forbearance of ſome, holds for all. Thoſe tooles which ſerue for the foundation, are not of vſe for the roof. Yea the great maſter builder choſe thoſe workmen for the firſt ſtones which he meant not to imploy in the walls. Doe wee not ſee all Chriſts firſt agents extraordinary

Apo-

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Apoſtles, Euangeliſts, Prophets, Propheteſſes? See wee not fiery and clouen tongues deſcending? What Church euer ſince boaſted of ſuch founders, of ſuch meanes? Why wold God begin with thoſe which he meant not to continue, but to ſhew vs we may not alwayes looke for one face of things? The nurſe feeds and tends her child at firſt; afterward hee is vndertaken by the diſcipline of a Tutor; muſt he be alwaies vnder the ſpoone, and ferule, becauſe hee began ſo? If he haue good breeding, it matters not by whoſe hands. VVho can deny, that we haue the ſubſtance of all thoſe royall Lawes, which Chriſt and his Apoſtles left to his Church? what do we now thus importunately catching at ſhadows? If

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ther e

there had beene a neceſsity of hauing what we want, or wanting what we haue, let vs not ſo farre wrong the wiſedome and perfection of the law-giuer, as to thinke he would not haue enioined that, and forbidden this. His ſilence in both argues his indifferency, and cals for ours; which while it is not peaceably intertayned, there is clamour without profite, malice without cauſe, and ſtrife without ende.

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To my Lady Mary Denny.

EP. III. *Contayning the description of a Christian, and his differences from the worldling.*

MADAM.

IT is true that worldly eyes can see no difference, betwixt a Christian, & another man; the out-side of both is made of one clay, and cast in one mould; both are inspired with one common breath: Outward euents distinguish them not; those, God

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neuer made for euidences of loue, or hatred. So the ſeſes can perceiue no difference, betwixt the reaſonable ſoule, & that which informes the beaſt: yet the ſoul knows there is much more, then betwixt their bodies. The ſame holds in this: Faith ſees more inward diffrence, then the eye ſees outward reſemblance. This point is not more high, then material: which that it may appeare, let me ſhew, what it is to be a Chriſtian: You that haue felt it, can feeōd me with your experience; and ſupply the defects of my diſcourſe. He is the liuing temple of the liuing God, where the deity is both reſident & worſhipped. The higheſt thing in a man is his owne ſpirit; but in a Chriſtian the ſpirit of God, which is the God of ſpirits. No grace is wanting in him;

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and

& those which there are, want not stirring vp. Both his hart & his hands are cleane: All his outward purity flowes from within, neither doth he frame his soul to counterfait good actiõs, but out of his holy dispositiõ, commands and produces them, in the sight of God. Let vs begin with his beginning, and fetch the Christian out of his nature, as another *Abraham* from his Chaldea: whiles the wordling liues and dies, in nature, out of God. The true connert therfore after his wilde and secure courses puts himselfe (through the motions of gods spirit) to schoole vnto the lawe; there he learnes what he should haue done, what hee could not do, what he hath done, what he hath deserued. These lessons, cost him many a stripe, and

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many a teare, and not more griefe then terror: For this sharpe master makes him feele what sinne is, and what hell is: and in regard of both, what himselfe is. When he hath well smarted vnder the whip of this seuere vsher, and is made vile enough in himselfe, then is he led vp into the higher schoole of Christ, & there taught the comfortable lessons of grace; there he learnes, what belongs to a Sauiour, what one hee is, what he hath done, and for whom, how he became ours, we his; & now finding himselfe in a true state of danger, of humilitie, of neede, of desire, of fitnes for Christ, he brings home to himself al that he learns, and what he knowes he applies. His former Tutor he feared, this hee loueth; that shewed him his

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wounds,

wounds, yea made them: this binds and heales them: that killed him, this shewes him life, and leades him to it. Now at once he hates himselfe, defies Satan, trusts to Christ, makes account both of pardon and glory. This is his most precious Faith, whereby he appropriates, yea ingrosse Christ Iesus to himselfe: whence hee is iustified from his sinnes, purified from his corruptions, established in his resolutiõs, comforted in his doubts, defended against temptations, ouercomes all his enemies. Which vertue, as it is most imploied, and most opposed, so carries the most care from the Christian hart, that it be sound, liuely growing: Sound, not rotten, not hollow not presumptuous: sound in the Act, not a superficiall conceit, but

a true, deepe, and ſenſible apprehenſion; an apprehenſion, not of the braine, but of the heart, and of the heart not approuing, or aſſenting, but truſting, and repoſing Sound in the obiect, none but Chriſt: he knows, that no friendſhip in heauen can do him good, without this; The Angells cannot: God will not: Ye beleeue in the Father, beleeue alſo in me.

Liuely; for it cannot giue life, vnleſſe it haue life; the faith that is not fruitfull is dead: the fruits of faith are good workes; whether inward, within the roofe of the heart, as loue, awe, ſorrow, piety, zeale, ioy, and the reſt; or outward towards God, or our bretheren: obedience and ſeruice to the one; to the other reliefe and beneficence: Theſe he beares in his time;

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ſome-

sometimes all, but alwayes some.

Growing: true faith cannot stand still, but as it is fruitfull in workes, so it increaseth in degrees; from a little seede it proues a large plant, reaching from earth to heauen, and from one heauen to another: euery showre and euery Sun addes something to it. Neither is this grace euer solitary, but alwaies attended royallie: For hee that beleeues what a Sauiour hee hath, cannot but loue him; & he that loues him cannot but hate whatsoeuer may displease him: cannot but reioice in him, & hope to inioy him, and desire to enioy his hope, and contemne all those vanities which he once desired and enioyed. His minde now scorneth to grouell vpon earth, but soareth vp to the things aboue, where Christ

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fits at the right hand of God: and after it hath seene what is done in heauen, looks strangely vpon al worldly things. He dare trust his faith about his reason, and sense: and hath learned to weane his appetite from craving much: Hee stands in awe of his owne conscience and dare no more offend it, then not displease himselfe. Hee feares not his enemies, yet neglects them not; equally auoiding security, and timorousnesse: Hee sees him that is inuisible; and walks with him awfully, familiarly. He knowes what he is borne to, and therefore digests the miseries of his wardship, with patience: hee findes more comfort in his afflictions, then any worldling in pleasures. And as hee hath these graces to comfort him

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him within, ſo hath hee the Angels to attend him without; ſpirits better then his owne, more powerfull, more glorious; Theſe beare him in their armes, wake by his bed, keepe his ſoule while hee hath it, and receiue it when it leaues him. Theſe are ſome preſent differences, the greateſt are future, which could not bee ſo great, if themſelues were not witneſſes; no leſſe then betwixt heauen and hell, torment and glory, an incorruptible crowne, and fire vnquēchable. Whether Infidels beleeue theſe things or no, we know them: ſo ſhall they, but too late. What remaynes but that wee applaud our ſelues in this happines; & walke on clearly in this heauenly profeſsiō? acknowledging that God could not do more for vs; & that

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that we cānot do enough for him. Let others boaſt (as your Ladiſhip might with others) of ancient and noble houſes, large Patrimonies, or dowries, honourable commaunds; others of famous names, high and enuied honors, or the fauors of the greateſt; others of valor or beauty, or ſome perhaps of eminent learning and wit; it ſhall bee our pride that we are Chriſtians.

To

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To my Lady Honoria Hay.

EP. IIII. *Discoursing of the necessity of Baptisme, and the estate of those which necessarily want it.*

MADAME.

METHINKS children are like teeth, troublesome both in the breeding, and loosing, & oftentimes painful while they stand: yet such, as we neither would, nor can well be without. I goe not about to comfort you thus late, for your losse, I rather congratulate your wise moderation, & Christian care of these first spi-

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ſpirituall priuiledges; deſiring only to ſatisfie you in what you hard as a witneſſe; not in what you needed as a mother. Children are the bleſsings of Parents, and baptiſme is the bleſsing of children, and parents: Wherein, there is not only vſe, but neceſsity; Neceſsity, not in reſpect ſo much of the end, as of the precept: God hath enioyned it, to the comfort of parents, and behoofe of children: which therefore, as it may not be ſuperſtitiouſly haſtened, ſo not negligently differred. That the contempt of baptiſme damneth, is paſt all doubt; but that the conſtrained abſence thereof, ſhould ſend infants to hel, is a cruell raſhneſſe. It is not their ſinne to die early: death is a puniſhment, not an offence; an effect of ſinne, not

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a cauſe of torment; they want nothing but time; which they could not cõmand. Becauſe they could not liue a while longer, that therfore they ſhould die euerlaſtingly, is the hard ſentence of a bloody religion. I am onely ſorry, that ſo harſh an opinion ſhould bee graced with the name of a father, ſo reuerend, ſo diuine: whoſe ſentence yet, let no man pleade by halues. He who helde it vnpoſsible for a child to be ſaued vnleſſe the baptiſmall water were powred on his face, held it alſo as vnpoſsible, for the ſame infant, vnleſſe the ſacramẽtal bread were receiued into his mouth. There is the ſame ground for both, the ſame error in both, a weaknes fit for forgetfulnes; ſeeyet how ignorãt, or il meaning poſteri ty, could ſingle out one half of the opi-

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opinion for truth: and condemne the other of falſhood. In ſpight of whom, one part ſhall eaſily conuince the other; yea without al force, ſince both cannot ſtand, both will fall together, for company. The ſame mouth, which ſaid, vnleſſe ye be borne againe of water, and the holy Ghoſt, ſaid alſo, Except yee eate the fleſh of the Sonne of man, and drinke his blood: An equall neceſſity of both. And leſt any one ſhould plead different interpretations, the ſame Saint *Auſtin* auerres this later opinion alſo, concerning the neceſſary communicating of children, to haue beene once the common iudgement of the Church of Rome: A ſentence ſo diſpleaſing, that you ſhall finde the memory of it noted with a

Index Exparg.

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blacke

blacke coale, & wip't out in that infamous bill of *Expurgations*. Had the ancient Church held this desperate sequele, what strange, and yet wilful cruelty had it bene in them, to deferre baptisme a whole yeare long: till Easter, or that Sunday, which hath his name (I thinke) from the white robes of the baptised?

Yea what an aduenture was it in some, to adiourne it till their age (with *Constantine*) if being vnsure of their life, they had beene sure the preuention of death wold haue inferred damnation? Looke vnto that legall Sacrament of circumcision, which (contrary to the fancies of our Anabaptists) directly answeres this Euangelicall. Before the eight day they could not bee circumcised: be-

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fore the eight day they might die. If dying the seuenth day, they were necessarily condemned: eyther the want of a day is a sinne, or God sometimes condemneth not for sin: Neither of them possible, neither according with the iustice of the Law-giuer. Or if from this parallell, you please to looke either to reason or example, the case is cleare. Reason; No man that hath faith, can bee condemned, for Christ dwels in our harts by faith: and hein whom Christ dwels cannot bee a reprobate. Now it is possible a man may haue a sauing faith, before baptisme: *Abraham* first beleeued to iustification: then after receiued the signe of circumcision, as a seale of the righteousnes of that faith, which he had when he was vncircumcised

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cumcised: Therefore some dying before their baptisme, may, yea must be saued. Neither was *Abrahams* case singular; he was the Father of all them also, which beleeue, not being circumcised: these, as they are his Sons in faith, so in righteousnesse, so in saluation: vncircumcision cannot hinder, where faith admitteth. These following his steps of beleefe before the sacrament, shall doubtlesse rest in his bosome, without the sacrament; without it, as fatally absent, not as willingly neglected. It is not the water, but the faith: not the putting away the filth of the flesh (saith Saint *Peter*) but the stipulation of a good conscience; for who takes Baptisme without a full faith (saith *Hierome*) takes the water, takes not the spi-

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rit; VVhence is this ſo great vertue of the water, that it ſhould touch the body, and cleanſe the heart (ſaith *Auſten*) vnleſſe by the power of the word, not ſpoken, but beleeued? Thou ſeeſt water (ſaith *Ambroſe*:) euery water heales not; that water onely heals which hath the grace of God annexed. And if there bee any grace in the water (ſaith *Baſill*) it is not of the nature of the water, but of the preſence of the ſpirit. Baptiſme is indeed, as S. *Ambroſe* ſtiles it, the paune and image of our reſurrection, yea (as *Baſil*) the power of God to reſurrectiō: but (as *Ignatius* expoundes this phraſe aright) beleeuing in his death, wee are by baptiſme made partakers of his reſurrection. Baptiſme therefore without faith cannot ſaue a man,

and

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and by faith doth saue him; and faith without baptisme (where it cannot be had; not where it may be had, and is contemned) may saue him. That Spirit which workes by meanes, will not bee tyed to meanes.

Examples. Cast your eyes vpon that good theefe: good in his death, though in his life abhominable: hee was neuer washed in Iordan, yet is receiued into Paradise; his soule was foule with rapines, and iniustice, yea bloody with murders: and yet being scoured onely with the blood of his Sauiour, not with water of baptisme; it is presented glorious to God. I say nothing of the soules of Traian, and *Falconella*, meere heathens, liuing and dying without Christ, without baptisme:

which yet their honeſt Legend reports deliuered from hell, tranſported to heauen, not ſo much as ſcorched in Purgatorie. The one by the prayers of *Gregory*, the other of *Tecla*. What partiality is this to deny that to the children of Chriſtians, which they grant to knowne infidels? The promiſe is made to vs, and our ſeed; not to thoſe that are without the pale of the Church. Thoſe Innocents which were maſſacred for Chriſt, are by them canonized for Saints, and make one day in their Calendar (each yeare) both holy, and diſmall; whereof yet ſcarce any liued to know water, none to know baptiſme. Yea, all Martyrs are here priuiledged, who are Chriſtened in their owne blood, inſtead of water: but where hath

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God

God saide, All that die without baptisme, shall die for euer, except Martyrs? why not, except beleeuers? It is faith that giues life to Martyrs; which if they should want, their first death could not auoyde the second. *Ambrose* doubted not to say, his *Valentinian* was baptised, because hee desired it, not because he had it: he knew the minde of God, who accounts vs to haue what we vnfaynedly wish.

Children cannot liue to desire baptisme, if their parents desire it for them, why may not the desire of others be theirs, as well as (according to *Austins* opinion) the faith of others beleeuing, and the mouth of others confessing? In these cases therefore of any soules but our owne, it is safe to suspend,

and dangerous to paſſe iudgement. Secret things to God: Hee that made all ſoules, knowes what to doe with them, neither will make vs of counſaile: But if we define either way: the errors of charity are inoffenſiue. wee muſt honour good meanes and vſe them, and in their neceſſarie want depend vpon him, who can worke, b yond, without, againſt meanes.

Thus haue I endeauoured your Ladiſhips ſatisfaction in what you heard, not without ſome ſcruple. If any man ſhall blame my choice in troubling you with a thorny, and ſcholaſticall diſcourſe, let him know that I haue learned this faſhion of S^t. *Hierome* the Oracle of Antiquitie, who was wont to entertaine his *Paula*,

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and

Euſtochium, *Marcella*, *Principia*, *Hedibia*, and other deuout Ladies, with learned canuaſes of the deep pointes of Diuinity. This is not ſo perplexed, that it need to offend: nor ſo vnneceſſary, that it may bee vnknowne.

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To Sir Richard Lea, since deceassed.

EP. V. *Discoursing of the comfortable remedies of all afflictions.*

WIse men seeke remedies before their disease: sensible patients, when they beginne to complaine: fooles, too late. Afflictions are the common maladies of Christians: These you feele, and vpon the first grones seeke for ease. VVherefore serues the tongue of the learned, but to speake wordes in season? I am a scholer of those that

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that can comfort you: If you ſhall with mee, take out my leſſons, neither of vs ſhall repent it. You ſmart and complaine, take heed leaſt too much: There is no affliction not grieuous: the bone that was diſioynted, cannot bee ſet right without paine. No potion can cure vs, if it worke not: it workes not, except it make vs ſicke: wee are contented with that ſickeneſſe, which is the way to health. There is a vexation without hurt: ſuch is this: We are afflicted, not ouer-preſſed; needy, not deſperate; perſecuted not forſaken, caſt downe but periſh not. How ſhould we, when all the euil in a Citie comes from the prouidence of a good God; which can neither be impotent, nor vnmercifull? It is the Lord, let him

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do

doe what he will. VVoe were vs
f euils could come by chance; or
were let loose to alight where they
ist: now they are ouerruled, wee
are safe. The destinie of our for-
rowes is written in heauen by a
wise and eternall decree: Behold
he that hath ordained, moderates
them. A faithfull God, that giues
anissue with the tentation: An
ssue, both of their end, and their
uccesse. He chides not alwayes,
much lesse striketh; Our light af-
lictions are but for a moment,
not so long, in respect of our va-
cancy, and rest. If we weepe som-
times, our teares are precious; As
they shall neuer be dry in his bot-
tle, so they shall soone be dry vp-
on our cheekes. Hee that wrings
them from vs, shal wipe them off:
how sweetly doth he interchange

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our ſorrows, and ioyes, that wee may neither be vaine, nor miſerable? It is true; to be ſtrooke, once in anger, is fearefull: his diſpleaſure is more then his blow: In both, our God is a conſuming fire. Feare not, theſe ſtripes are the tokens of his loue: hee is no Son, that is not beaten; yea till he ſmart, and cry; if not till he bleed: no parent corrects anothers child, and he is no good parent, that corrects not his owne. Oh rod worthy to be kiſſed, that aſſures vs of his loue, of our adoption! VVhat ſpeake I of no hure? ſhort prayſes doe but diſcommend; I ſay more, theſe euills are good: looke to their effects. What is good if not patience? affliction is the mother of it; tribulation bringeth forth patience. VVhat

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can earth or heauen yeeld better then the assurance of Gods spirit? Afflictions argue, yea seale this to vs. Wherein stands perfect happinesse, if not in our neare resemblance of Christ? VVhy was man created happy, but because in Gods image? The glory of Paradise, the beauty of his body, the duty of the creatures, could not giue him felicity without the likenesse to his creator. Behold, what we lost in our height, we recouer in our misery; a conformity to the Image of the Sonne of God: hee that is not like his elder brother, shall neuer be coheire with him. Lo, his side, temples, hands, feet, all bleeding: his face blabbred ghastly, & spitted on: his skin al pearled with a bloody sweate, his head drouping, his soule heauy

uy to the death: see you the worldling merry, soft, delicate, perfumed, neuer wrinkled with sorrow, neuer humbled with afflictions? What resemblance is here, yea what contrariety? Ease slayeth the foole, it hath made him resty, and leaues him miserable. Be not deceiued; No man can follow Christ without his Crosse, much lesse reach him: and if none shall reigne with Christ, but those that suffer with him, what shall become of these iolly ones? Go now thou dainty worldling, and please thy selfe in thy happines, laugh alwaies, and bee euer applauded; It is a woefull felicity that thou shalt find in opposition to thy redeemer: He hath saide, woe to them that laugh; Beleeuest thou, and dost not weepe at thy laughter?

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ter? and with *Salomon*, condeme it of madnes? And againe, with the same breath, Blessed are ye that weepe: who can beleeue this, and not reioyce in his owne teares, and not pitty the faint smiles of the godlesse? Why blessed? For ye shal laugh: Behold we that weepe on earth, shall laugh in heauen: wee that now weepe with men, shall laugh with Angels; while the fleering worldling, shal be gnashing, and howling with diuels: we that weepe for a time, shall laugh for euer: who would not be content to differ his ioy a little, that it may be perpetuall, and infinite? What mad man would purchase this crackling of thornes (such is the wordlings ioy) with eternal shrieking & torment? he that is the dore and the way, hath taught vs, that through

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through many afflictions wee must enter into heauen. There is but one passage, and that a strait one: If with much pressure wee can get through, and leaue but our superfluous rags as torne from vs in the crowd; we are happy. Hee that made heauen, hath on purpose thus framed it; wide when we are entred, and glorious: narrow and hard in the entrance: that after our paine, our glory might be sweeter. And if before hand you can climbe vp thither in your thoughts; looke about you; your shall see no more palmes, then crosses: you shall see none crown'd, but those that haue wrestled with crosses and sorows, to sweat, yea to blood; and haue ouercome. All runs here to the out-commer, and ouercomming implies

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implies both fighting, and ſucceſſe. Girde vp your loynes therefore, and ſtrengthen your weake knees; reſolue to fight for heauen, to ſuffer in fighting, to perſiſt in ſuffering; ſo perſiſting you ſhall ouercome, and ouercomming you ſhall bee crowned. Oh reward truely great, aboue deſert, yea, aboue conceit. A crowne for a fewe groanes: An eternall crowne of life and glory, for a ſhort and momentany ſuffering: How iuſt is Saint *Pauls* account, that the afflictions of this preſent life are not worthy of the glory which ſhall be ſhewed vnto vs? O Lord let me ſmart that I may reigne, vphold thou me in ſmarting, that thou mayeſt holde mee worthy of reigning. It is no matter how vile I be, ſo I may be glo-

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rious. VVhat say you? would you not bee afflicted? VVhether had you rather mourne for a while, or for euer; One must bee chosen: the election is easie: Whether had you rather reioyce for one fit or alwayes? You would doe both. Pardon me; it is a fond couetousnes, and idle singularity to affect it. What? That you alone may fare better then all Gods Saints? That God should strew Carpets for your nice feet onely, to walke into your heauen, and make that way smooth for you, which all Patriarks, Prophets, Euangelists, Confessors, Christ himselfe, haue found rugged and bloody? Away with this selfe loue; and come downe you ambitious Sonne of *Zebedee*: and ere you thinke of sitting neare the throne,

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throne, bee content to bee called vnto the Cup. Now is your tryall; Let your Sauiour ſee how much of his bitter potion you can pledge; then ſhall you ſee how much of his glory he can afford you. Be content to drinke of his Vineger, and gall, and you ſhall drinke new wine with him in his kingdome.

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To Master Peter Moulin, Preacher of the Church at PARIS.

EP. VI. *Discoursing of the late French occurrents, and what vse God expects to be made of them.*

SInce your trauels here with vs, wee haue not forgotten you, but since that, your witty and learned trauels in the common affaires of Religion haue made your memory both fresh, and blessed. Beholde, whiles your hand was happily busie in the defence of our King, the heads

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and hands of traitors were busie in the massacring of your owne. God doth no memorable, and publick act, which he would not haue talked of, read, construed of all the world. How much more of neighbours, whom scarce a sea seuereth from each other? how much yet more of brethren, whom neither land, nor sea, can seuer? Your dangers, and feares, and griefes haue beene ours: All the salt water that runs betwixt vs, cannot wash off our interest in all your common causes: The deadly blow of that miscreant (whose name is iustly sentenced to forgetfulnesse) pierced euen our sides. V Who hath not bled within himselfe, to thinke that he, which had so victoriously out-liued the swordes of enemies, should fall by

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by the knife of a villaine? and that he ſhould die in the peaceable ſtreets, whom no fields could kil? that all thoſe honorable and happy triumphs ſhould end in ſo baſe a violence? But oh our idleneſſe, and impietie, if we ſee not a diuine hād from aboue, ſtriking with this hand of diſloyalty. Sparrows fall not to the ground without him, much leſſe Kings; One dyes by a tyle-ſheard, another by the ſplinters of a Launce, one by Lice, another by a Fly, one by poyſon, another by a knife; VVha a e all theſe but the executioners of that great God, which hath ſaide, Ye are Gods, but ye ſhall die like men? Perhaps God ſaw (that wee may gueſſe modeſtly at the reaſons of his acts) you repoſed too much, in this arme of fleſh; or

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Perhaps he ſaw this ſcourge would haue beene too early, to thoſe enemies, whoſe ſin, though great, yet was not full; or perhaps hee ſaw, that if that great ſpirit had beene deliberately yeelded in his bed, you ſhold not haue ſlept in yours. Or perhaps the auncient conniuence at thoſe ſtreames of bloud, from your too common doels, was now called to reckning, or, it may be, that weake reuolt from the truth. He whoſe the rod was, knows why he ſtrooke; yet may it not paſſe without a note, that he fell by that religion, to which he fell. How many ages might that great monarch haue liued (whatſoeuer the ripe head of your more then mellow *Cotten* could imagine) ere his leaſt finger ſhould haue bled, by the hand of an Huguenot?

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guenot? All religions may haue some monsters, but blessed be the God of heauen, ours shall neuer yeeld that good Iesuite, either a *Mariana* to teach treason, or a *Rauillac* to act it. But what is that we heare? It is no maruell: That holy Society is a fit Gardian for the hearts of kings. I dare say, none more loues to see them: none takes more care to purchase them. How happy were that Chappell (think they) if it were full of such shrines? I hope all Christian Princes haue long, and well learned (so great is the courtesie of these good Fathers) that they shall neuer (by their willes) neede bee troubled with the charge of their owne heartes. An heart of a KING in a Iesuites hand, is as proper, as a wa-

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wafer in a Priests. Iustly was it written of old, vnder the picture of *Ignatius Loyola*, *Cauete vobis Principes*; Be wise O ye Princes, and learne to be the keepers of your owne hearts. Yea rather, O thou keeper of Israel, that neither slumbrest nor sleepest, keepe thou the hearts of al Christian Kings, whether aliue or dead, from the keeping of this traiterous generation, whose very religion is wholy rebellion, and whose merits bloody. Doubtlesse, that murderer hoped to haue stabbed thousands with that blow, and to haue let out the life of religion, at the side of her collapsed Patron: God did at once laugh and frowne at his proiect; and suffred him to liue to see himselfe, no lesse a foole then a villaine. Oh the infinite good-

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goodneſſe of the wiſe, and holy gouernor of the world; who could haue looked for ſuch a calme in the middeſt of a tempeſt? who would haue thought that violence could beget peace? Who durſt haue conceiued that King *Henry* ſhould die alone? and that Religion ſhould looſe nothing but his perſon? This is the Lords doing, and it is marueilous in our eyes. You haue now parallel'd vs: Out of both our feares hath God fetched ſecurity: oh that out of our ſecurity, we could as eaſily fetch feare: not ſo much of euill, as of the Author of good; and yet truſt him in our feare, and in both magnifie him. Yea, you haue by this act gained ſome conuerts, againſt the hope of the agents: neither can I without many ioyfull congra-

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congratulations, thinke of the estate of your Church; which euery day honours with the accesse of new clients; whose teares and sad confessions make the Angels to reioyce in heauen, & the Saints on earth. Wee should giue you example, if our peace were as plentifull of goodnesse as of pleasure. But how seldom hath the Church gained by ease? or lost by restraint? Blesse you God for our prosperity, and wee shall praise him for your progresse.

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To Maſter THOMAS SVTTON.

EP. VII. *Exciting him, and (in him) all others to early and chearfull beneficence: ſhewing the neceſsity and benefit of good workes.*

SIR, I trouble you not with reaſons of my writing, or with excuſes: If I doe ill, no plea can warrant mee; If well, I cannot bee diſcouraged with any cenſures. I craue not your pardon, but your acceptation. It is no preſumption to giue good counſell; and preſents of loue feare not to bee ill taken of ſtran-

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ſtrangers. My pen and your ſubſtance are both giuen vs for one end, to doe good: Theſe are our talents, how happy are we if wee can improue them well: ſuffer me to doe you good with the one that with the other, you may doe good to many, and moſt to your ſelfe. You cannot but know, that your full hand, and worthy purpoſes haue poſſeſſed the world with much expectation: what ſpeake I of the world? whoſe honeſt and reaſonable claymes yet, cannot bee contemned with honour, nor diſappointed without diſhonour. The God of heauen, which hath lent you this abundance, and giuen you theſe gracious thoughts of charity, of piety, looks long for the iſſue of both: & wil eaſily complaine either of too

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little,

little, or too late. Your wealth and your will are both good, but the firſt is onely made good by the ſecond. for if your hand were ful, and your heart empty, we who now applaud you, ſhould iuſtly pitty you, you might haue riches, not goods, not bleſsings: your bur then ſhould be greater, then your eſtate; and you ſhould be richer in ſorrowes, then in mettalls. For (if wee looke to no other world) what gaine is it to be the keeper of the beſt earth? That which is the common cofer of all the rich mines, we doe but tread vpon; and account it vile, becauſe it doth but holde, and hide thoſe treaſures: Whereas the skilfull metaliſt that findeth, and refineth thoſe precious veines, for publick vſe, is rewarded, is honoured.

The

The very baſeſt Element yeeldes golde ; the ſauage Indian gets it, the ſeruile prentiſe workes it, the very Midianitiſh Camell may weare it, the miſerable worldling admires it, the couetous Iew ſwallowes it , the vnthrifty Ruffian ſpends it: what are al theſe the better for it? Onely good vſe giues praiſe to earthly poſſeſsions. Here in therfore you owe more to God, that he hath giuen you an heart to doe good: a will to bee as rich in good workes, as great in riches. To be a friend to this Mammon, is to be an enemie to God: but to make friends with it, is roiall and Chriſtian. His enemies may be wealthie , none but his friends can either be good, or doe good: *Da & accipe*, ſaith the wiſe man. The Chriſtian which muſt imitate

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tate the hie patterne of his creator, knows his beſt riches to be bounty; God that hath all, giues all; reſerues nothing. And for himſelfe; he well conſiders, that God hath not made him an owner, but a ſeruant: and of ſeruants a ſeruant, not of his goods but of the giuer; not a treaſurer, but a Steward: whoſe praiſe is more to lay out well, then to haue receiued much. The greateſt gaine therfore that he affects, is an euen reckning, a cleare diſcharge: which ſince it is obtained by diſpoſing, not by keeping, he counts reſeruation loſſe, and iuſt expence his trade, and ioy; he knowes, that Well done faithfull ſeruant, is a thouſand times more ſweet a note, then Soule take thine eaſe, for that is the voyce of the maſter recompencing, this of

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the carnall heart presuming: and what follows to the one, but his masters ioy? what to the other, but the losse of his soule? Blessed bee that God which hath giuen you an heart to fore-thinke this, and in this dry, and dead age, a will to honour him with his own: and to credit his Gospell, with your beneficence; Lo we are vpbrayded with barrennesse: your name hath beene publikly opposed to these challenges, as in whom it shall be seene, that the truth hath friends that can giue. I neither distrust, nor perswade you, whose resolutions are happily fixed on purposes of good: onely giue mee leaue to hasten your pace a little, and to excite your Christian forwardnesse, to begin speedily, what you haue long and con-

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constantly vowed. You would not but doe good; why not now? I speake boldly, the more speede, the more comfort: Neither the times are in our disposing, nor our selues: if God had set vs a day, and made our wealth inseparable, there were no danger in delaying; now our vncertainty either must quicken vs, or may deceiue vs. How many haue meant wel, and done nothing, and lost their crowne with lingring? whose destinies haue preuented their desires, and haue made their good motions the wards of their executors, not without miserable successe: to whō, that they wold haue done good, is not so great a praise, as it is a dishonor that they might haue done it: their wracks are our warnings, we are equally mortal,

equally fickle. Why haue you this respite of liuing, but to preuent the imperious necessity of death? it is a woful and remedilesse complaint, that the end of our dayes hath ouer-runne the beginning of our good workes. Early beneficence hath no danger, many ioies: for the conscience of good done, the prayers and blessings of the releeued, the gratulations of the Saints, are as so many perpetuall comforters, which can make our life pleasant, and our death happy our euill dayes good, and our good better. All these are lost with delay, few and cold are the prayers for him that may giue: & in lieu, our good purposes fore slowed, are become our tormenters vpon our dead bed. Little difference is betwixt good differred, and euill

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done

done: Good was meant, who hindered it, will our conſcience ſay? there was time enough, meanes enough, needeenough, what hindered? Did feare of enuy, diſtruſt of want? Alas what bugs are theſe to fright men from heauen? As if the enuy of keeping, were leſſe then of beſtowing: As if God were not as good a debtor, as a giuer: he that giues to the poore lendes to God, ſaith wiſe *Salomon*; If hee freely giue vs what wee may lend, and grace to giue; will he not much more pay vs what wee haue lent; and giue vs becauſe wee haue giuen? That is his bounty, this his iuſtice Oh happy is that man that may be a creditor to his maker: Heauen and earth, ſhall be empty before he ſhall want a royall payment. If wee dare not truſt God

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whiles we liue, how dare we truſt men when we are dead? Men that are ſtill deceitfull, and light vpon the ballance, light of truth, heauy of ſelfe-loue. How many executors haue proued the executioners of honeſt wills? how many haue our eies ſeen, that after moſt carefull choiſe of truſtie guardians, haue had their children and goods ſo diſpoſed, as if the parents ſoule could returne to ſee it, I doubt whether it could be happy? How rare is that man that prefers not himſelfe to his dead friend? profit to truth? that will take no vantage of the impoſsibility of account? What euer therefore men either ſhew, or promiſe, happy is that man that may bee his owne auditor, ſuperuiſor, executor. As you loue God and your ſelfe, be not afraide

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fraid of being happie too soone. I am not worthy to giue so bold aduice, let the wise sonne of *Syrach* speake for me: Do good before thou die, and according to thine ability stretch out thine hands, and giue: Defraud not thy selfe of thy good day; and let not the portion of thy good desires ouerpasse thee: Shalt thou not leaue thy trauels to another, and thy labours to them that will deuide thine heritage? Or let a wiser then he, *Salomon*: Say not, to morrow I will giue, if thou now haue it: for thou knowest not what a day will bring forth. It hath beene an old rule of liberality, he giues twise that giues quickly, whereas slow benefites argue vnchearefulnesse, and lose their worth. Who lingers his receits is

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condemned as vnthriftie: he that knoweth both, saith, it is better to giue, then to receiue. If we be of the same spirit, why are we hasty in the worse, and slacke in the better? Suffer your selfe therfore good Sir, for Gods sake, for the Gospels sake, for the Churches sake, for your soules sake, to bee stirred vp by those poore lines, to a resolute and speedy performing of your worthy intentions: and take this as a louing intitation sent from heauen, by an vnworthie messenger. You cánot deliberate long of fit obiects for your beneficence, except it be more for multitude, then want: the streets, yea the world is full; How doth *Lazarus* lie at euery dore? how many Sons of the Prophets in their meanely-prouided Colledges may say, not,

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Mors

Mors in olla, but *Fames*: how many Churches may iuſtly pleade, that which our Sauiour bad his Diſciples, The Lord hath need? And if this infinite ſtore hath made your choyce doubtfull, how eaſie were it to ſhew you, wherein you might oblige the whole Church of God to you, and make your memoriall both eternall, and bleſſed; or, if you had rather, the whole common wealth? But now I find my ſelfe too bold and too buſie, in thus looking toward particularities: God ſhall direct you, and if you follow him, ſhall crowne you: howſoeuer, if good be done, and that be times; he hath what hee deſired, and your ſoule ſhall haue more then you can deſire. The ſucceſſe of my weake yet hearty counſell, ſhall make me as

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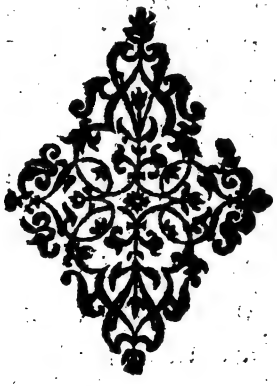
rich, as God hath made you with all your aboundance. That God bleſſe it to you, and make both our recknings chearfull in the day of our common audit.



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To E.B. Dedicated to Sir GEORGE GORING.

EP. VIII. *Remedies against dulnesse and hartlesnesse in our callings, and encouragements to chearefulnesse in labour.*

IT falls out not seldom (if we may measure all by one) that the mind ouerlayed with worke, grows dull, and heauy: and now doth nothing, because it hath done too much; ouer lauish expence of spirits hath left it heartlesse: As the best

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beſt veſſell with much motion and vent, becomes flat, and dreggiſh. And not fewer (of more weaker temper) diſcourage themſelues with the difficultie of what they muſt doe: ſome trauailers haue more ſhrunke at the Mappe then at the way? Betwixt both, how many ſit ſtil with their hands folded; and wiſh they knew how to be rid of time? If this euill bee not cured, we become miſerable loſers, both of good houres, and of good parts. In theſe mentall diſeaſes, Empiricks are the beſt Phiſitians. I preſcribe you nothing but out of feeling: If you will auoide the firſt: moderate your own vehemencie; ſuffer not your ſelfe to do all you could do: Riſe euer from your deske, not without an appetite. The beſt

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horſe

horſe will tire ſooneſt, if the reine lie euer looſe in his necke: Reſtraints in theſe caſes are incouragements: obtaine therefore of your ſelfe to deferre, and take new daies. How much better is it to refreſh your ſelfe, with many competent meales, then to buy one daies glutonie with the faſt of many? And if it be hard to call off the mind, in the midſt of a faire and likely flight; know that all our eaſe and ſafetie begins at the commaund of our ſelues: hee can neuer taske himſelfe well, that cannot fauour himſelfe. Perſwade your heart that perfection comes by leaſure: and no excellent thing is done at once: the riſing and ſetting of many Sunnes (which you thinke ſlackens your worke) in truth ripens it. That gourd which came

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came vp in a night, withered in a day; whereas those plants which abide age, rise slowly. Indeede, where the heart is vnwilling, prorogation hinders: what I list not to doe this day, I loath the next; but where is no want of desire, delay doth but sharpen the stomach. That which we doe vnwillingly leaue, we long to vndertake and the more our affection is, the greater our intention, and the better our performance. To take occasion by the foretop; is no small point of wisedome, but to make time (which is wilde and fugitiue) tame and pliable to our purposes, is the greatest improuement of a man: All times serue him, which hath the rule of himselfe.

If the second, thinke seriously of

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of the conditiō of your being. It is that we were made for; the birde to fly, and man to labour. What doe wee here if wee repine at our worke? we had not beene, but that we might be ſtill buſie; if not in this taske we diſlike, yet in ſome other of no leſſe toile: There is no act that hath not his labor, which varies in meaſure according to the will of the doer. This which you complaine of, hath beene vndertāken by others, not with facilitie only, but with pleaſure; & what you chooſe for eaſe, hath beene abhorred of others, as tedious. All difficultie is not ſo much in the worke, as in the Agent. To ſet the minde on the racke of long meditation (you ſay) is a torment: to follow the ſwift foote of your hound alday long, hath no wea-

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wearineſſe: what would you ſay of him that finds better game in his ſtudie, then you in the fielde, and would account your diſport his puniſhment? ſuch there are, though you doubt and wonder. Neuer think to detract from your buſineſſe, but adde to your will. It is the policie of our great enemie, to driue vs with theſe feares, from that hee fore-ſees would grow profitable: like as ſome in-hoſpitall Sauages make fearefull deluſions by ſorcery, vpon the ſhore, to fright ſtrangers from landing. Where you find therfore motions of reſiſtance, awaken your courage the more, & know there is ſome good that appeares not; vaine indeauors find no oppoſition. Al croſſes implie a ſecret commoditie: reſolue then to will be-

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becauſe you begin not to will: and either oppoſe your ſelfe, as Satan oppoſes you, or elſe you doe nothing. We pay no price to God for any good thing, but labour; if we higgle in that, we are worthy to loſe our bargaine. It is an inualuable gaine, that we may make in this trafique: for God is bountifull, as well as iuſt, and when he ſees true indeauour, doth not only ſell, but giue: whereas idlenes neither gets nor ſaues, nothing is either more fruitleſſe of good, or more fruitfull of euill; for we doe ill whiles we e doe nothing, and loſe, whiles we gaine not. The ſluggard is ſenſeleſſe, and ſo much more deſperate, becauſe hee cannot complaine: but (though hee feele it not) nothing is more precious then time, or that ſhall a-

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bide a reckning more ſtrict and fearefull: yea this is the meaſure of all our actions, which if it were not abuſed, our accounts could not be but euen with God: ſo God eſteemes it (what euer our pride be) that he plagues the loſſe of a ſhort time, with a reuenge beyond all times. Houres haue wings, and euery moment flies vp to the author of time, and carries newes of our vſage: All our prayers cannot intreate one of them either to returne, or ſlacken his pace: the miſpenſe of euery minute is a new record againſt vs in heauen. Sure, if we thought thus, wee would diſmiſſe them with better reports, and not ſuffer them either to goe away empty, or laden with dangerous intelligence; how happy is it that euery houre

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houre ſhould conuey vp, not only the meſſage, but the fruits of good, and ſtay with the Ancient of daies, to ſpeake for vs before his glorious throne? know this and I ſhall take no care for your paines, nor you, for paſtime. None of our profitable labours ſhall be tranſient, but euen when wee haue forgotten them, ſhall welcome vs into ioy: wee thinke wee haue left them behind vs, but they are forwarder then our ſouls, and expect vs where wee would be. And if there were no crowne for theſe toiles, yet without future reſpects there is a tediouſneſſe in doing nothing. To man eſpecially, motion is natural: there is neither minde, nor eie, nor ioint which mooueth not. And as company makes way ſhort,

houres neuer goe away ſo merrily, as in the fellowſhip of worke. How did that induſtrious heathen draw out water by night, and knowledge by day, & thoght both ſhort, euer labouring onely that he might labour? Certainely if idleneſſe were enacted by authoritie, there would not want ſome, which would pay their mulct, that they might worke and thoſe ſpirits are likeſt to heauen, which moues alwaies, and the freeſt from thoſe corruptions, which are incident to nature. The running ſtreame cleanſeth it ſelfe, whereas ſtanding ponds breede weedes, and mud. Theſe meditations muſt hearten vs to that we muſt do: whiles we are cheareful, our labours ſhall ſtriue whether to yeeld vs more comfort, or others more profit. To

To S. H. I.

Epist. IX. Discussing this Question.

Whether a man and wife after some yeares mutuall, and louing fruition of each other, may vpon consent, whether for secular, or religious causes, vowe and performe a perpetuall separation from each others bed, and absolutely renounce all carnall knowledge of each other for euer.

I Wish not my selfe any other aduocate, nor you any other aduersarie, then Saint *Paule* who neuer gaue (I speake boldly)

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a direct precept, if not in this: his expresse charge whereupon I insisted, is, Defraude, not one another, except with consent for a time, that you may giue your selues to fasting and praier, and then againe come together, that Satan tempt you not, for your incontinency. Euery word (if you weigh it well) opposes your part, and pleads for mine. By consent of al Diuines ancient, & moderne, (defrauding) is refraining frō matrimonical conuersation: see what a word the Spirit of God hath chosen for this abstinence: neuer but taken in ill part. But there is no fraud in consent, as *Chrysostom*, *Athanasius*, *Theophilact*, expound it: true; therefore Saint *Paule* addes (vnlesse with consent) that I may omit to say, that in saying

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ing (vnleſſe with conſent) he implies, both that there may bee a defrauding without it, and with conſent a defrauding, but not vnlawfull: but ſee what hee addes (For a time,) conſent cannot make this defrauding lawfull, except it be *temporary*: No defrauding without conſent, no conſent for a perpetuity. How long then, and wherefore? Not for euery cauſe, not for any length of time, but onely for a while, and for deuotion (*vt vacetis, &c.*) Not that you might pray onely (as *Chryſoſtome* notes iuſtly) but that you might (giue your ſelues to praier.) In our marriage Societie (ſaith he) againſt that paradoxe of *Hierome*, we may pray, and woe to vs if we doe not, but we cannot (*vacare orationi.*) But we are bidden to pray

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continually: yet not I hope, euer to fast and pray. Marke how the Apostle addes (that you may giue you selues to fasting and praier;) It is solemne exercise, which the Apostle here intends, such, as is ioined with fasting, and externall humiliation; wherin al earthly comforts must be forborne. But what if a man list to taske himselfe continually, and wil be alwaies painfully deuote: may hee then neuer abstaine? No: (Let them meete together againe) saith the Apostle, not as a tolerati ō, but as a charge? But what if they both can liue safely thus seuered? This is more then they can vndertake: there is danger, saith our Apostle, in this abstinence (lest Satan tempt you for your incontinencie) what can be more plaine. Neither may the maried refraine this conuersation

without cõsent: neither may they with consent, refraine it for euer. What can you now vrge vs with, but the examples, and sentences of some Ancients? Let this stand euicted for the true and necessary sense of the Apostle, and what is this, but to lay men in the ballance with God? I see and confesse how much some of the Fathers admired virginitie; so farre, that there wated not some, which both detested mariage as vicious, and would force a single life vpon mariage, as commendable: whose authoritie should moue me, if I saw not some of them opposite to others, and others no lesse to Saint *Paule* himselfe. How oft doth Saint *Austin* redouble that rule, and importunately vrge it to his *Ecdicia*, in that serious Epistle, that without consent the

continence of the maried, cannot bee warrantable: teaching her (from these words of Saint *Paule* which he charges her, in the contrary practise, not to haue read, heard, or marked) that if her husband should containe, and shee would not, he were bound to pay her the debt of marriage benevolence; & that God would impute it to him for continence notwithstanding. Hence is that of *Chrysostome*, that the wife is bound to be seruant and the Mistresse of her husband, a seruant to yeeld her body, a Mistresse to haue power of his: who also in the same place determines it forbidden fraude, for the husband, or wife to containe alone, according to that of the Paraphrast. Let either both containe, or neither. *Iulerome* contrarily, defines

Homil. in 1. Cor. 7.

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defines thus: But if one of the two (saith he) considering the reward of chastity, will containe, he ought not to assent to the other which containes not, &c. because lust ought rather to come to continencie, then continencie decline to lust, concluding that a brother, or sister is not subject in such a case, and that God hath not called vs to vncleannesse, but to holines. A strange gloss, to fall from the pen of a Father: which yet I durst not say, if there were more boldnes for me to dissent from him, then for him to dissent from all others. He that censures Saint *Paule* to argue grosly to his Galatians, may as well taxe him of an vnfit direction to his Corinthians. It shall be no presumption to say, that in this point all his writings bewray

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more zeale, then truth: whether the conscience of his former slip caused him to abhorre that sexe; or his admiration of virginitie transported him to a contempt of marriage. Antiquitie will afford you many examples of holy men voluntarily sequestred from their wiues: Precepts must bee our guides, and not patternes. You may tell me of *Sozomens Ammon*, that famous Monke, who hauing perswaded his bride the first day to continuance of virginitie, liued with her 18. yeares in a seuerall bed, and in a seuerall habitation, vpon the mountaine Nitria, 22. yeares, you may tell me of *Ieromes Malchus*, *Austens Ecdicia*, and ten thousand others: I care not for their number, and suspect their example: Doe but reconcile their practise

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practiſe with Saint *Paules* rule; I ſhall both magnifie and imitate them. I profeſſe, before God and men: nothing ſhould hinder me but this law of the Apoſtle: whereto conſider, I beſeech you, what can be more oppoſite then this opinion, then this courſe of life.

The Apoſtle ſaies, Refraine not but with conſent for a time: your words, and their practiſe ſaith, Refraine with conſent for euer: hee ſaith (meete together againe) you ſay, neuer more: hee ſaith (meete leſt you bee tempted) you ſay, meete not though you bee tempted. I willingly grant with *Athanaſius*, that for ſome ſet time, eſpecially (as *Anſelme* interprets it) for ſome holy time, we may, and (in this latter caſe) we muſt forbeare

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all matrimonical acts, & thoghts not for that they are sinfull, but vnseasonable. As matriage must be alwaies vsed chastly, and moderately: so sometimes it must be forgotten. How many are drunke with their owne wines, and surfet of their owne fruits? either immodestie, or immoderation in man or wife, is adulterous. If yet I shall further yeeld, that they may conditionally agree, to refrain frō each other, so long till they bee perplexed with temptations, on either part: I shall goe as farre as the reach of my warrant, at least perhaps beyond it: since the Apostle chargeth, Meete againe lest you bee tempted; not, meete when you are tempted. But to say, absolutely, and for euer renounce (by consent) the con-

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uersation,

uersation of each other, what temptation soeuer assault yon, is directly, not beyond, but against *Paules* diuinitie, no lesse then my assertion is against yours. The ground of all these errors in this head of Matrimony, is an vnworthie conceit of some vnchristian filthinesse in the marriage bed. Euery man will not vtter, but too many holde that conclusion of *Hierome*: It is good for a man not to touch a women, therefore to touch her, is euill; whom I doubt not, but Saint *Austin* meant to oppose, while he writes, *Bonum in quam sant nuptiæ, & contra omnes calumnias possunt sanâ ratione defendi.* Marriage (I say) is a good thing, and may by sound proofe bee defended, against all slaunders: well may man say that is good, which God

De bono coniugij, cap. 19.

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God saith, is honorable; and both good and honourable must that needs be, which was instituted by the honourable author of goodnesse, in the state of mans perfect goodnesse: Let vs take heede of casting shame vpon the ordinance of our maker. But there was no carnall knowledge in Paradise. But againe, in Paradise God said, increase and multiply: there should haue beene, if there were not. Those that were naked without shame should haue beene conioined without shame, because without sinne. Meates and drinks, and acts of marriage (saith *Austin*) (for these hee compares both in lawfulnes, and necessitie) are, as they are vsed, either lawful, veniall, or damnable. Meates are for the preseruation of man: mar-

De bono coniug. c. 9. & c. 16.

riage

riage acts for the preſeruation of mankind: neither of them are without ſome carnall delight: which yet, if by the bridle of temperance it bee held to the proper, and natural vſe, cannot be termed luſt. There is no ordinance of God, which either is of more excellent vſe, or hath ſuffered more abuſe in all times: the fault is in men, not in marriage: Let them rectifie themſelues, their bed ſhal bee bleſſed. Here need no ſeparation from each other, but rather a ſeparation of brutiſhnes, & cloſe corruption from the ſoule; which whoſoeuer hath learned to remoue, ſhall finde the crowne of matrimonicall chaſtitie, no leſſe glorious, then that of ſingle continence.

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To Master WILLIAM KNIGHT.

EP. X. *Incouraging him to persist in the holy calling of the ministery, which upon conceit of his insufficiency, and want of affection, he seemed inclining to forsake, and change.*

am now glad to heare from you, then sorry to heare of your discontentment. Whereof, as the cause is from your selfe, so must the remedy. Wee Scholers are

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are the apteſt of all others to make our ſelues miſerable: you might be your owne beſt counſellor, were you but indifferent to your ſelfe: If I could but cure your prejudice, your thoughts would heale you: And indeed the ſame hand that wounded you, were fitteſt for this ſeruice. I need not tell you, that your calling is honourable; If you did not thinke ſo, you had not complained. It is your vnworthineſſe, that troubles you: Let mee boldly tell you, I know you in this caſe better then your ſelfe; you are neuer the more vnſufficient, becauſe you thinke ſo: If wee will bee rigorous, *Paules* queſtion (*Ieſu Domine*) will oppoſe vs all: but according to the gracious indulgence of him that calls things which are not as

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if

if they were, wee are that wee are, yea, that we ought; and must be thankefull for our any thing. There are none more fearefull then the able, none more bold then the vnworthy: How many haue you seene and heard, of weaker graces (your owne heart shall bee the iudge) which haue sate without paleneſſe, or trembling, in that holy chaire, and spoken as if the wordes had beene their owne; satisfying themselues, if not the hearers? And doe you (whose gifts many haue enuied) stand quaking vpon the lowest staire? Hath God giuen you that vnusuall varietie of tongues, skill of Artes, a stile worth emulation, and (which is worth all) a faithfull and honeſt heart; and doe you now shrinke backe, and say, send

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by him by whom thou shouldst send? Giue God but what you haue, he expects no more: This is enough to honour him, and crowne you: Take heede while you complaine of want, least pride shroude it selfe vnder the skirts of modestie; How many are thankfull for lesse? You haue more then the most, yet this contents you not, it is nothing vnlesse you may equall the best, if not exceede, yea I feare how this might satisfie you, vnlesse you may thinke your selfe such as you would bee: What is this but to grudge at the bestower of graces? I tell you without flatterie, God hath great gaines by fewer talents: set your heart to improue these, and your aduantage shall bee more then your maisters. Neither yet

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do now repent you of the vnaduisednesse of your entrance; God called you to it vpon an eternall deliberation, and meant to make vse of your suddennes, as a meanes to fetch you into his worke, whom more leasure would haue found refractarie: Full little did the one *Saul* thinke of a kingdom, when he went to seeke his Fathers straies in the land of Shalishah, or the other *Saul* of an Apostleship, when hee went with his commission to *Damascus*; God thought of both, & effected what they meant not. Thus hath hee done to you; Acknowledge this hand, and follow it. Hee found and gaue both facultie & opportunitie to enter; finde you but a will to proceede, I dare promise you aboundance of comfort.

How

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How many of the Ancients, after a forceable Ordination, became not profitable onely, but famous in the Church? But, as if you ſought ſhifts to diſcourage your ſelfe, when you ſee you cannot maintaine this hold of inſufficiencie, youflie to alienation of affection; In the truth wherof, none can controll you but your owne heart, in the iuſtice of it, we both may, and muſt. This plea is not for Chriſtians; we muſt affect what we ought, in ſpight of our ſelues; wherefore ſerues religion if not to make vs Lords of our owne affections? If wee muſt bee ruled by our ſlaues, what good ſhould we do? Can you more diſlike your ſtation, then wee all naturally diſtaſt goodneſſe? Shall we neglect the purſuit of vertue, be-

cauſe

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cause it pleases not, or rather displease, and neglect our selues, till it may please vs? Let mee not aske whether your affections be estranged, but wherefore? Diuinitie is a mistresse worthie your seruice: All other Artes are but drudges to her, alone. Fooles may contemne her who cannot iudge of true intellectual beautie; but if they had our eies, they could not but bee rauished with admiration. You haue learned (I hope) to contemn their contempt, and so pitty their iniurious ignorance. She hath chosen you as a worthy client; yea a Fauorite; and hath honored you with her commaunds, and her acceptations; who but you would pleade strangenesse of affection? How many thousand sue to her; and cannot be look't vpon? you

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are

are happy in her fauours, and yet complaine: Yea, so far, as that you haue not ſtucke to thinke of a change: No word could haue falne from you more vnwelcome. This is Satans policie to make vs out of loue with our callings, that our labours may be vnprofitable, and our ſtandings tedious. Hee knows that all changes are fruitleſſe, and that whiles we affect to be other, we muſt needs be weary of what we are: That there is no ſucceſſe in any indeauor without pleaſure; that there can bee no pleaſure where the mind longs after alterations. If you eſpie not this craft of the common enemy, you are not acquainted with your ſelfe: Vnder what forme ſoeuer it come, repell it: and abhorre the firſt motion of it, as you loue your peace

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peace, as you hope for your reward. It is the misery of the most men, that they cannot see when they are happie; and whiles they see but the out-side of others conditions, preferre that which their experience teaches them afterwardes to condemne, not without losse and teares. Farre be this vnstablenesse from you, which haue been so long taught of God. All vocations haue their inconueniences, which if they cannot be auoided, must be digested. The more difficulties, the greater glory: Stand fast therefore, and resolue that this calling is the best, both in it selfe, and for you: and know that it cannot stand with your Christian courage to run away from these incident euills, but to encounter them. Your hand is at the plough; if

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if you meete with ſome tough clods, that will not eaſily yeeld to the ſhare, lay on more ſtrength rather; ſeeke not remedie in your feet by flight, but in your hands, by a conſtant indeauor. Away with this weake timorouſneſſe, and wrongful humilitie. Be chearfull and couragious in this great worke of God; the end ſhall be glorious your ſelfe happy, and many in you.

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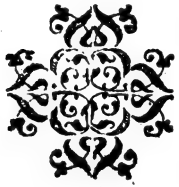
THE SIXT DECADE Of EPISTLES.



LONDON, 1610.

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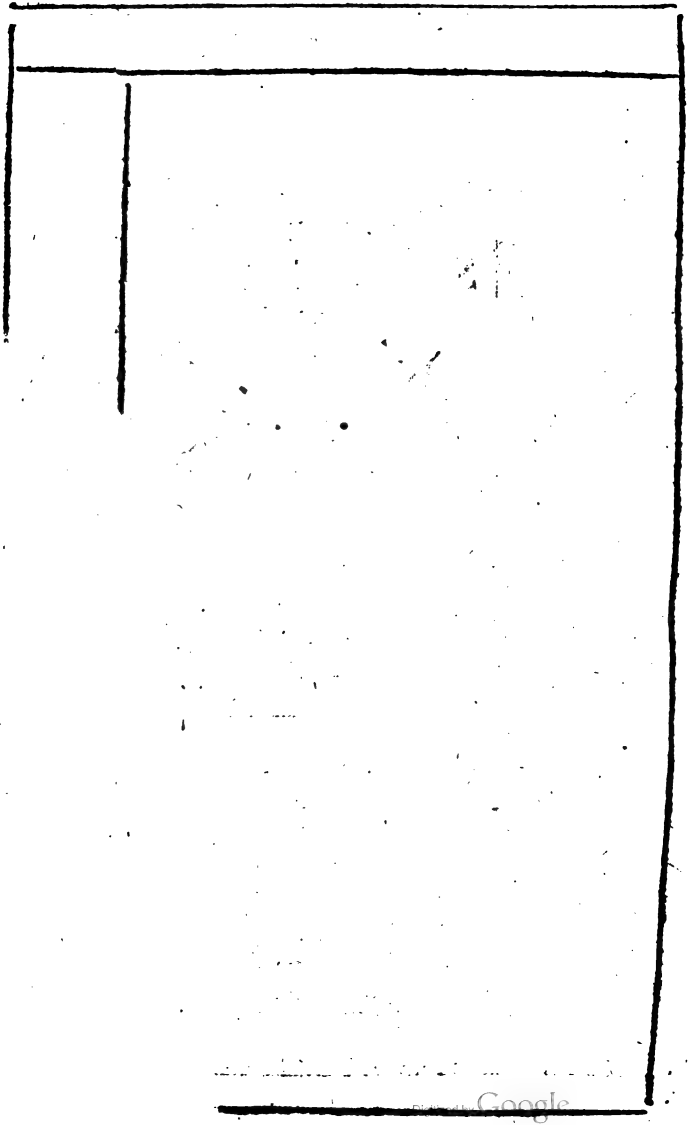
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The Sixt Decade.

EPIST. I.

To my LORD DENNY.

¶ *A particular account how our dayes are, or should be spent, both common and holy.*

Very day is a little life, and our whole life is but a day repeated: whence it is, that old *Iacob* numbers his life by dayes, and *Moses* desires to be taught

this point of holy Arithmeticke, to number not his yeares, but his dayes: Thoſe therefore that dare looſe a day, are daungerouſly prodigall; thoſe that dare miſ-ſpend it, deſperate. We can beſt teach others by our ſelues: Let mee tell your Lordſhip, how I would paſſe my dayes; whether common or Sacred; that you (or whoſoeuer others, ouer-hearing me) may eyther approoue my thriftineſſe, or correct my errors: To whom is the account of my houres either more due, or more knowne? All dayes are his, who gaue time a beginning, and continuance; yet ſome he hath made ours, not to command, but to vſe. In none may we forget him, in ſome we muſt forget all, beſides him. Firſt therefore, I deſire to awake at thoſe houres, not when I will, but when I muſt: pleaſure is not a fit rule for reſt,

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but

but health: neyther doe I consult so much with the Sunne, as mine owne necessity, whither of body, or, in that, of the minde. If this vassall could wel serue mee waking, it should neuer sleepe: but now, it must bee pleased, that it may bee seruiceable. Now, when sleepe is rather driuen away, then leaues mee; I would euer awake with God; my first thoughts are for him, who hath made the night for rest, and the day for trauell: and as he giues, so blesses both. If my heart be early seasoned with his presence, it will sauour of him all day after. While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect; my minde addresses it selfe to her insuing Task; bethinking what is to be done, and in what order; and marshalling (as it may) my houres with my work: That done after some

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whiles Meditation, I walke vp to my Maisters & companions, my bookes; and sitting down amongst them, with the best contentment, I dare not reach forth my hand to salute any of them, till I haue first looked vp to Heauen, and craued fauour of him to whom all my Studies are duly referred: without whome, I can neither profit, nor labour. After this, out of no ouer-great variety, I call forth those, which may best fit my occasions; wherein, I am not too scrupulous of age: Somtimes I put my selfe to Schoole, to one of those Auncients, whom the Church hath honoured with the name of Fathers; whose Volumes, I confesse, not to open, without a secret reuerence of their holinesse, and grauitie: Sometimes, to those later Doctours, which want nothing but age to make them classicall: Alwayes to GODS

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Booke.

Booke. That day is loſt, wherof ſome houres are not improued in thoſe Diuine Monuments: Others I turn ouer out of choyſe, theſe out of duty. Ere I can haue ſat vnto wearineſſe, my family, hauing now ouercome all houſehold-diſtractions, inuites mee to our common deuotions; not without ſome ſhort preparation. Theſe hartily performed, ſend mee vp, with a more ſtrong and chearefull appetite to my former worke, which I find made eaſie to me by intermiſsion, and variety: Now therefore, can I deceiue the houres with change of pleaſures, that is, of labours. One while mine eyes are buſied, another while my hand, & ſometimes my minde takes the burden from them both: Wherein, I would imitate the skilfulleſt Cookes, which make the beſt diſhes with manifold mixtures: one houre is ſpent in

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Textuall Diuinity, another in Controuersy; hiſtories relieue them both. Now, when the minde is weary of others labors, it begins to vndertake hir owne; ſometimes it meditates, and windes vp for future vſe; ſometimes it layes foorth her conceits into preſent diſcourſe; ſometimes for it ſelfe, ofter, for others. Neither know I whether it workes or playes in theſe thoughts: I am ſure no ſport hath more pleaſure, no work more vſe: Only the decay of a weake body, makes me thinke theſe delights inſenſibly laborious. Thus could I all day, (as Ringers vſe) make my ſelfe Muſicke with chaunges, and complain ſooner of the day for ſhortneſſe, then of the buſineſſe for toyle; were it not that this faint moniter interrupts me ſtil in the midſt of my buſie pleaſures, and inforces me both to reſpite & repaſt: I muſt yeeld to both; while my

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m, bod: nd mind are ioyned together in theſe vnequal couples, the better muſt follow the weaker. Before my meales therefore, and after, I let my ſelfe looſe from all thoughts, and now, would forget that I euer ſtudyed: A full minde takes away the bodies appetite, no leſſe then a full body makes a dull and vnweildy minde: Company, diſcourſe, recreations, are now ſeaſonable and welcome; Theſe prepare me for a diet, not gluttonous, but medicinall; The Palate may not be pleaſed, but the ſtomack; nor that for it owne ſake: Neither woulde I thinke any of theſe comforts woorth reſpect in themſelues, but in their vſe, in their end; ſo farre, as they may inable me to better things. If I ſee any diſh to tempt my Palate, J feare a Serpent in that Apple, and would pleaſe my ſelfe in a wilfull denyall: I riſe capable

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pable of more, not desirous: not now immediately from my Trencher, to my Booke; but after some intermission. Moderate speede is a sure helpe to all proceedings, where those things which are prosecuted with violence of indeuour, or desire, either succeed not, or continue not.

After my latter meale, my thoughts are slight, onely my memorie may be charged with her Taske, of recalling what was committed to her custodie in the day, and my heart is busie in examining mine hands and mouth, & all other sences of that dayes behauiour. And now the Euening is come, no Tradesman doth more carefully take in his Wares, cleare his Shoppeboord, and shut his Windowes, then I would shut vp my thoughts, & clear my minde. That Student shall liue miserably, which like a Camell lies down

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vnder

vnder his burden. All this done, calling together my familie, we end the day with God. Thus do wee rather driue away the time before vs, then follow it. I graunt, neither is my practise worthy to be exemplarie, neither are our callings proportionable. The lyues of a Nobleman, of a Courtier, of a Scholler, of a Cittizen, of a Countreyman, differ no lesse then their dispositions: yet must all conspire in honest labour. Sweat is the destiny of all trades, whether of the browes, or of the minde. God neuer allowed anie man to do nothing. How miserable is the condition of those men, which spend the time as if it were giuen thē, and not lent: as if houres were waste Creatures, and such as should neuer be accounted for; as if GOD would take this for a good Bil of reckoning; *Item*, spent vpon my pleasures, fortie

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yeares. These men shal once finde, that no bloud can priuiledge idlenes; and that nothing is more precious to God, then, that which they desire to cast away, *Tyme*. Such are my common daies: but Gods day cals for another respect. The same Sunne arises on this day, and enlightens it; yet because that Sun of righteousnesse arose once vpon it, & gaue a new life vnto the world in it, & drew the strength of Gods moral precept vnto it, therfore iustly do we sing with the *psalmist*; *This is the day which the Lorde hath made*. Now, I forget the world, and in a sort, my selfe; and deale with my wonted thoughts, as great men vse, who, at sometimes of their priuacie, forbid the accesse of all suters. Prayer, Meditation, reading, hearing, preaching, singing, good conference, are the businesses of this day; which I dare not bestow

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ſtow on anie worke, or pleaſure, but heauenly. I hate ſuperſtition on the one ſide, and looſeneſſe on the other; but I finde it harde to offend in too much deuotion, eaſie in profaneneſſe. The whole Week is ſanctified by this day, and according to my care of this, is my bleſsing on the reſt. I ſhow your Lordſhip, what I would do, and what I ought: I commit my deſires to the imitation of the weake, my actions to the cenſures of the Wiſe and Holye; my weakeneſſes to the pardon and redreſſe of my mer-ciſull God.

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EPIST. II.

To Mr. T. S. Dedicated to Sir *Fulke Greuill.*

¶ *Discoursing how wee may vse the Worlde without daunger.*

HOwe to liue out of the daunger of the Worlde is both a great & good care, and that which troubles too fewe. Some, that the World may not hurt them,

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them, run frō it; & baniſh themſelues to the toppes of ſolitary Mountaines: changing the Cities, for Deſerts, houſes, for Caues, and the ſocietie of men for beaſts; and leaſt their enimy might inſinuate himſelfe into their ſecrecy, haue abridged themſelues of dyet, cloathing, lodging, harbour, fit for reaſonable creatures; ſeeming to haue left off themſelues, no leſſe then companions.

As if the Worlde were not euery where; as if wee could hide our ſelues from the Diuel; as if ſolitarineſſe were priuiledged from Temptations; as if wee did not more violently affect reſtrained delights; as if theſe *Hieromes* did not finde *Rome* in their hart, when they had nothing but rockes & trees in their eye. Hence theſe places of retyredneſſe, founded at firſt vppon neceſsity mixt with deuotion, haue proued

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and infamously vnclean, Gods of lust, not of piety. This course is preposterous; If I were worthy to teach you a better way, I would bid you be an *Hermit* at home: Begin with your owne heart, estraunge and weane it from the loue, not from the vse of the world: Christianity hath taught vs nothing, if wee haue not learned this distinction. It is a great weaknesse not to see, but wee must be inamored: *Elisha*, saw the secret state of the *Syrian* court, yet as an enemy. The blessed Angelles see our earthly affayres, but as strangers: *Moses* his body was in the Court of *Pharaoh*, amongest the delicate *Egiptians*, his heart was suffering with the afflicted *Israelites*. *Lot* tooke part of the fayre Meddowes of *Sodom*, not of their sinnes. Our blessed Sauiour sawe the glory of all Kingdomes, & contemned them: and can not the world look vp-

our Christians, but who can behold
cheeks? We are the Sun flowers, we turne
our hils beames, yet we do not in idol
of it, doth any man hide his face, shall
he should adore it? All right feeling of
danger therefore, is from within. In
vaine is the body an *Aurelian*, if the
heart be a *Hottam*: And if that be cor-
tyled in affections, the body is but a
Cypher: In vain the eyes will looke
carelessly, and strangely inward though
see, and the tongue will sometimes ne
were to flag, As not asked. We create
and receive, shame, lest we be hurt, not
-be cause we would: and when we are
pleased, we are subject to unlawfull
-delights, when we be not easy, we doate
upon, and all contentments goe and
come like strangers. That all this may
be done, take up your hearts with better
thoughts, be sure it will not be empty,
-if Heaven it self from fall on all the
no

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roomes,

roomes, the Worlde is disappointed, and eyther dares not offer, or is repulsed. Fixe your selfe vpon the glory of that eternity, which abides you after this short pilgrimage. You cannot but contemne what you find in comparison of what you expect. Leaue not till you attaine to this, that you are willing to liue, because ye cannot as yet be dissolued. Be but one halfe vpon earth, let your better part converse aboue whence it is, and enioy that whereto it was ordained. Thinke how little the World can doe for you, and what it doth, how deceitfully: vvhat stings there are with this Hony, vvhat farewell succeeds this Welcome.

When this *Iael* brings you Milk in the one hand, know shee hath a nayle in the other. Aske your heart what it is the better, what the merrier, for all those pleasures wherewith it hath be-

friended, you let your own trial teach you contempt. Thinke how sincere, how glorious those ioyes are, which abide you elsewhere, and a thousand times more certaine (though future) then the present.

And let not these thoughts be flying, but fixed: In vaine do we meditate, if we resolue not: when your hart is once thus setled, it shall command all things to aduantage. The World shall not betray, but serue it; and that shall be fulfilled which God promises by his Salomon; *When the wayes of a man please the Lord, he will make his enimies also at peace with him.*

Sir, this aduice my pouerty affoorded long since to a weake friend; I write it not to you, any otherwise, then as Schollers are woont to say their part to their Masters. The world hath long and iustly both noted and [illegible] honou-

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honoured you for eminence in wisedome and learning, and I aboue the most; I am ready with the awe of a Learner, to embrace all precepts from you: you shall expect nothing from me, but Testimonies of respect and thankefulnesse.

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To S. George Fleetwood.

¶ *Of the remedies of sinne, and motiues to auoyde it.*

Here is none, either more common, or more troblesom guest, then Sin. Troublesome, both in the solicitation of it, and in the remorse. Before the act, it wearies vs with a wicked importunity,

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tunity; after the act it torments vs with feares, and the painful gnawings of an accusing Conscience. Neyther is it more irkesome to men, then odious to God; who indeed neuer hated any thing but it, and for it any thing. How happy were we, if we could be rid of it? This must be our desire, but cannot be our hope; so long as wee carry this bodie of sinne and death about vs: yet (which is our comfort) it shall not carry vs, though wee carry it: It will dwell with vs, but with no commaund; yea, with no peace: Wee grudge to giue it house-roome, but wee hate to giue it seruice. This our *Hagar* wil abide many strokes, ere she be turned out of doores; she shall go at last, and the seede of promise shall inherit alone. There is no vnquyetnesse good, but this: and in this case, quietnesse cannot stand with safetie: neither

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neither did euer warre more truly beget peace, then in this ſtrife of the ſoule.

Reſiſtance is the way to victory, and that, to an eternall peace and happyneſſe. It is a bleſſed care then, how to reſiſt ſinne, how to auoyd it: and ſuch as I am glad to teach and learne. As there are two grounds of all ſin, ſo of the auoydance of Sinne; Loue, and Feare: Theſe if they be placed amiſſe, cauſe vs to offend: if aright, are the remedies of euill: The Loue muſt be of God; Feare, of Iudgement.

As he loues much, to whom much is forgiuen, ſo hee that loues much, will not dare to dooe that which may neede forgiueneſſe. The heart that hath felt the ſweetneſſe of Gods mercies, will not abide the bitter reliſh of ſinne: This is both a ſtronger motiue then Fear, and more Noble;

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ble; None but a good heart is capable of this grace: which who so hath receyued, thus powerfully repelles tentations.

Haue I found my God so gracious to me that hee hath denyed mee nothing, eyther in earth or heauen: and shal not I so much as deny my owne will for his sake? Hath my deare Sauiour bought my soul at such a price, and shall he not haue it? Was hee crucified for my sinnes, and shall I by my sinnes crucifie him againe? Am I his in so many bonds, and shall I serue the Diuel? O God! is this the fruit of thy beneficence to me, that I should wilfully dishonor thee? Was thy blood so little worth, that I should treade it vnder my feete? Dooth this become him that shall be once glorious with thee? hast thou prepared heauen for me, and do I thus prepare my selfe for heauen?

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uen? Shall I thus recompence thy
e, in dooing that which thou ha-
? Satan hath no Dart (I speak con-
euntly) that can pierce this Shielde:
ristians are indeed to oft surprized;
e thby can holde it out: there is no
all pollicy in the suddainenesse of
mptation: but if they haue once set-
it before their brest, they are safe,
d their enemy hopelesse. Vnder this
ead therefore, there is sure remedie
ainst sinne, by looking vpwardes,
ckwards, into our selues, forwards.
pwards, at the glorious Maiesty, and
finite goodnesse of that God whom
r sinne would offend, and in whose
ce we sin: whose mercies, & whose
olynesse is such, that if there were no
el, we would not offend. Backwards,
the manifold fauours, whereby we
re obliged to obedience. Into our
lues, at that honourable vocation,

where-

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wherewith he hath graced vs, that holy profeſsion we haue made of his calling, and grace, that ſolemne vowe & Couenant, whereby we haue confirmed our profeſsion; the gracious beginnings of that ſpirit in vs, which is grieued by our ſinnes, yea quenched. Forwards, at the ioy which will follow vpon our forbearance, that peace of conſcience, that happy expectation of glory, compared with the momentary and vnpleaſing delight of a preſent ſinne; All theſe, out of Loue; Fear is a retentiue, as neceſſary, not ſo ingenuous. It is better to be wonne, then to be frighted from ſinne: to be allured, then drawne. Both are little inough in our profeſſe to euil: Euil, is the onely obiect of feare. Herein therefore, wee muſt terrifie our ſtubburnneſſe, with both euils; Of loſſe, and of ſence: that if it be poſsible, the

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nor of the euent may counteruaile
e pleasure of the tentation: Of losse,
membering that now we are about
loose a God; to cast away all the
mforts & hopes of another world;
rob our selues of all those sweete
erties we inioyed; to thrust his spi-
t out of doores (which cannot abide
dwell within the noysom stench of
nne) to shut the doores of heauen a-
ainst our selues. Of sence; That thus
e giue satan a right in vs, power ouer
s, aduantage against vs. That wee
ake God to frowne vpon vs in hea-
en; That we arme all his good crea-
ures against vs on earth; That we do
it were take Gods hand in ours, &
ourge our selues with all Temporall
lagues; and force his curses vpon vs,
nd ours: That we wound our owne
onsciences with sins, that they may
ound vs with euerlasting torments;

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That

That we do both make an hell in our breasts before hands, and open the gates of that bottomlesse pit, to receiue vs afterwards; That wee doe now cast Brimstone into the Fire, and least we should faile of tortures, make our selues our owne friends. These, & what euer other enterpers of this kinde, must be layde to the soule: which, if they be throughly vrged to answer, not altogether incredulous, Who may maruaile at himselfe, how he dare sin? But if neyther this Sunne of mercies, nor these tempestuous Winds of iudgement can make him cast off Peters cloake of wickednesse, hee must bee clad with confusion, as with a cloak, according to the Psalmist.

I tremble to thinke how many liue, as if they were neyther beholden to God, nor afrayde of him; neyther in his debt, nor daunger: As if their hea-

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uen

uen and hell vvere both vpon earth; Sinning not onely without ſhame, but not vvithout mallice; It is theyr leaſt ill to do euill; Behold they ſpeake for it, ioy in it, boaſt of it, inforce to it; as if they vvould ſend challenges into heauen, & make loue to deſtruction: Their leudneſſe cals for our ſorrowe, and zealous obedience; that our God may haue as true Seruants, as enimies: And as vvee ſee naturall qualities, increaſed vvith the reſiſtaunce of theyr contraries: ſo muſt our grace vvith others ſinnes: We ſhal redeeme ſomvvhat of Gods diſhonour by ſinne, if vve ſhal thence grovv holye.

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EPIST. IIII.

To Mr. Doctor *Milburne.*

¶ *Discoursing, how farre, and wherein Popery destroyeth the foundation.*

THe meane in all thinges is not more safe then hard: whether to finde or keep: & as in al other morality, it lyeth in a narrow roome: so most in the matter

of our censures, especially concerning Religion: wherein we are wont to be eyther careleſſe, or too peremptory: How farre, and wherein Popery raceth the foundation, is worth our inquiry. I neede not ſtay vpon wordes. By foundation, we mean the neceſſary groundes of Chriſtian faith. This foundation Papiſtry defaces, by laying a new; by caſting downe the old. In theſe caſes, addition deſtroyes: he that obtrudes a new worde, no leſſe ouerthrowes the Scripture, then hee that denyes the olde, yea this, very obtruſion denies. He that ſets vp a newe Chriſt, reiects Chriſt. Two foundations cannot ſtand at once: The Arke and *Dagon*. Now Papiſtry layes a double new foundation. The one, a new rule of faith, that is, a new word: The other, a new Author, or guide of Faith, that is, a newe head beſides Chriſt:

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Christ God neuer layde other foun-
dation, then in the Prophets and A-
postles: vpon their Diuine writing, he
meant to build his Church; which hee
therefore inspired, that they might be
like (himselfe) perfect and eternall.
Popery buildes vppon an vn-written
word, the voyce of old (but doubtful)
Traditions. The voyce of the present
Church, that is, as they interpret it,
theyrs; with no lesse confidence and
presumption of certainety, then any
thing euer Written by the finger of
God; If this be not a new foundation,
the old was none. God neuer taught
this holy Spouse to knowe any other
husband, thē Christ; to acknowledge
any other head; to followe any other
Shepheard, to obey any other King:
he alone may be inioyed without ieal-
ousie, submitted to without danger,
without errour beleeued, serued with-

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out scruple: Popery offers to impose on Gods Church a King, shepheard, head, husband, besides her owne: A man; a man of sin. He must know all things, can erre in nothing: direct, inform, animate, cōmand, both in earth and Purgatory, expounde Scriptures, canonize Saints, forgiue Sins: crea e new Articles of Faith; and in all these, is absolute and infallible as his Maker; who sees not, that if to attribute these things to the son of God, bee to make him the foundation of the Church; Then to ascribe them to another, is to contradict him that sayde, *Other foundation can no man lay, then that which is layde, which is Iesus Christ*. To lay a new foundation, doth necessarily subuert the old: yet see this further actually done in particulars: wherein yet this distinction may cleare the way: The foundation is ouerthrowne two

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wayes;

wayes; either in flat tearmes, when a mayne principle of faith is absolutely denyed: as the deity and consubstantiality of the sonne by *Arrius*; the Trinity of persons by *Sabellius* and *Servetus*, the resurrection of the bodye by *Himeneus* and *Philetus*, the last Iudgement by Saint *Peters* Mockers; Or secondly, by consequent; when anie opinion is maintained, which by iust sequell ouerturneth the truth of that principle, which the defendant professes to holde; yet so, as hee will not graunt the necessity of that deduction. So the Ancient *Minei*, of whom *Ieron* speaketh, while they urged Circumcision, by consequent according to *Paules* rule, reiected Christ: so the *Pelagians*, while they defended a full perfection of our righteousnes in our selues, ouerthrew Christes iustification: and in effect sayde, *I beleeue in*

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Christ, and in myselfe: to some *Vbiquitaries*, while they hold the possibility of the conuersion, and saluation of reprobates, ouerthrow the Doctrine of Gods eternall decree, and immutability. Popery comes in this latter rank; and may iustly be cõdemned heresie, by diuers consequent: Though not in their graunt, yet in necessarie proofe and inference. Thus it ouerthrowes the truth of Christs humanity, while it holds his whole humaine body locally circumscribed in heauen, & at once (the same instant) wholy present in ten thousand places on earth, without circumscription: That whole Christ is in the formes of bread, with all his dimensions, euery part hauing his own place and figure: and yet so, as that he is wholly in euery part of the breade. Our iustification, while it ascribes it to our owne workes: The Al-sufficiency

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of

of Christs owne Sacrifice, while they reiterate it daily by the handes of a Priest. Of his satisfaction, while they holde a payment of our vtmost farthings, in a deuised Purgatory. Of his mediation, while they implore others to ayde them, not only by their intercession, but their merites; flying not onely for their Prayes, but their gifts. The value of the Scriptures, while they hold them insufficient, obscure, in points essentiall to saluation, & bind them to an vncertaine dependance vpon the Church. Besides hundreds of this kind, there are heresies in actions, contrary to those fundamentall practises which God requires of his. As prohibitions of Scriptures to the Laity: Prescriptions of deuotion in vnknowne tongues: Tying the effects of Sacraments and Prayers to the externall worke: Adoration of Angels,

Saints, Bread, Reliques, Crosses, Images. All which, are as so many reall vnderminings of the sacred foundation, which is no lesse active, then vocall. By this, the simplest may see what we must holde of Papists, neyther as no Heretiques, nor yet so palpable as the worst: If any man aske for theyr conuiction. In the simpler sort, I graunt this excuse fayre and tollerable: Poore soules, they cannot bee any otherwise informed, much lesse perswaded. While in truth of heart, they holde the maine principles which they know, doubtlesse, the mercie of God may passe ouer their ignorant weakenesse, in what they cannot know. For the other, I feare not to say, that many of their errours are wilfull. The light of truth hath shined out of heauen to them, and they loue darkenesse more then light. In this state of the Church

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he

hee ſhall ſpeake and hope idly, that ſhall call for a publique and vniuerſall euiction: How can that be, when they pretend to bee Iudges in their owne cauſe? Vnleſſe they wil not he aduerſaries to themſelues, or iudge of vs, this courſe is but impoſsible: As the Diuell, ſo Antichriſt, will not yeelde: both ſhall bee ſubdued; neyther will treat of peace: what remains, but that the Lorde ſhall conſume that wicked man (which is now clearely reuealed) with the breath of his mouth, & aboliſh him with the brightnes of his cõming. Euen ſo, *Lord Ieſus come quickly.* This briefly is my conceit of Popery, which I willingly refer to your clear & deepe iudgement, being not more deſirous to teach the ignoraunt what I knowe, then to learne of you what I ſhould teach, & know not. The Lord direct all our thoughts to his glory, & the behoofe of his Church.

EPIST. V.

Written long ſince to Mr. *I. VV.*

¶ *Diſſwading from ſeperation: & ſhortly oppugning the grounds of that errour.*

IN my former Epiſtle (I confeſſe) J touched the late ſeperation with a light hand: onely ſetting downe the iniurie of it (at the beſt) not diſcuſsing the grounde in common: now your daunger drawes me

me on to this discourse: it is not much lesse thanke-woorthy, to preuent a disease, then to cure it: you confesse that you doubt; I mislike it not, doubting is not more the way to errour, then to satisfaction; lay downe first, all pride and preiudice, and I cannot fear you: I neuer yet knew any man of this way, which hath not bewraide himselfe far gone with ouer-weening: and therefore it hath beene iust with God, to punish their selfe-loue with error: an humble spirit is a fit subiect for trueth: prepare you your heart, and let mee then answere, or rather God for mee; you doubt whether the notorious sin of one vnreformed, vncensured, defile not the whole Congregation; so as we may not without sinne communicate therewith: & why not the whole Church? wo were vs, if we should thus liue in the daunger of all men: haue

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we

we not ſins enow of our own, but we muſt borrow of others? Each man ſhal beare his own burden: is ours ſo light, that we cal for more waight, & vndertake what God neuer impoſed? It was enough for him that is God & man to bear others iniquities; it is no taske for vs, which ſhrink vnder the leaſt of our owne: But it is made ours, you ſay (thogh anothers) by our toleration & conniuence: indeede, if we conſent to them; encourage them, imitate or accompany them in the ſame exceſſe of ryot; yet more, the publicke perſon, that forbeares a knowne ſin, ſinneth; but if each mans known ſinne be euery mans, what difference is betwixt the roote and the braunches? *Adams* ſinne ſpread it ſelfe to vs, becauſe wee were in him, ſtood or fell in him; our caſe is not ſuch. Do but ſee how God ſcorneth that vniuſt Prouerbe of the

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Iewes,

Iewes, That the fathers haue eaten sower Grapes, and the childrens teeth are set on edge? How much lesse are straungers? Is any bond so neere as this of blood? Shall not the childe smart for the Parent; and shall wee (euen spiritually) for others? You obiect *Achans* stealth, & *Israels* punishment: an vnlike case, & extraordinary: for see how direct Gods charge is. *Be ye ware of the execrable thing least ye make your selues execrable, and in taking of the execrable thing, make also the hoast of Israell execrable and trouble it.* Now euery man is made a party, by a peculiar iniunction, and not onely all *Israell* is as one man: but euery *Israelite* is a publicke person in this act; you cannot shewe the like in euery one, no, not in any: it was a lawe for the present, not intended for perpetuity: you may as well challenge the Trumpets of Rammes-

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hornes,

hornes, and ſeauen dayes walke vnto euery ſiedge. Looke elſe, where the Church of *Thyatira* ſuffers the Woman *Iezabel* to teach and deceyue. A great ſinne, *Yet to you* (ſaith the ſpirit) *the reſt of Thyatira, as many as haue not this learning: I will put vpon you none other burden, but that which you haue, holde faſt*; Hee ſaith not, *Leaue your Church*, but *Hold faſt your owne.* Look into the practiſe of the Prophets, ranſacke their burdens, and ſee if you find this there; yea, beholde our beſt patterne, the ſonne of God. The *Iewish* Rulers in Chriſt time were notoriouſly couetous, proud, oppreſsing, cruel, ſuperſtitious, our Sauiour feared not polluting, in ioyning with them; and was ſo far frō ſeperating himſelfe, that he called & ſent others to them. But, a little Leauen Leaueth the whole lumpe: it is true, by the infection of it; ſinne,

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ſinne, where it is vnpunniſhed, ſpreadeth it ſowreth althoſe whoſe hands are in it, not others. If we diſlike it, deteſt, reſiſt, reproue, and mourn for it, we cannot be tainted: the *Corinthian* loue-feaſts had groſſe and ſinfull diſorder: yet you heare not *Paul* ſay, *Abſtaine from the Sacrament till theſe bee reformed*; Rather he enioynes the act, and controules the abuſe: GOD hath bidden you heare and receiue: ſhew me, where he hath ſayd, except others be ſinfull. Their vncleanneſſe can no more defile you, then your holineſſe can excuſe them. But while I communicate (you ſay) I conſent; God forbid. It is ſinne not to caſt out the deſeruing; but not yours: who made you a Ruler & a Iudge? The vnclean muſt be ſeperated, not by the people: Would you haue no diſtinction betwixt priuate and publicke perſons?

What

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What ſtrange confuſion is this? And what other then the olde note of *Corah* and his company, *Ye take too much vpon you*, ſeeing all the Congregation is holy, euery one of them, and the Lord is among them: wherfore, then lift you vp your ſelues aboue the congregation of the Lorde? What is (if this bee not) to make a monſter of Chriſts body: hee is the heade, his Church the body, conſiſting of diuers limbes? All haue their ſeuerall faculties and imployments; not euery one, al; who would immagine any man ſo abſurd, as to ſay, that this body ſhold be al toong, or al hands; euery man a Teacher, euery man a Ruler? As if Chriſt had ſayde to euery man, *Goe teach, and whoſe ſinnes ye remit*: Howe Senceleſſe are theſe two extreames? Of the Papiſts, that one man hath the Keyes: Of the Browniſts, that euerie

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man hath them. But theſe priuiledges and charges are giuen to the Church: True; to be executed by hir Gouernours, the faculty of ſpeech is giuen to the whole man, but the vſe of it to the proper Inſtrument. Man ſpeaketh; but by his toong; if a voice ſhould be heard from his hand, eare, foote, it were vnnaturall. Now, if the tongue ſpeak not when it ought, ſhall we be ſo fooliſh as to blame the hand? But you ſay; If the tongue ſpeake not, or ſpeak ill, the whole man ſmarteth; the man ſinneth: I graunt it, but you ſhall ſet the naturall body on too hard a racke, if you ſtraine it in all thinges, to the likeneſſe of the ſpirituall, or ciuill. The mẽbers of that being quickned by the ſame ſoule, haue charge of each other, and therefore either ſtand or fall together: It is not ſo in theſe. If then notwithſtanding vnpunniſhed

ſinnes,

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ſinnes wee may ioyne with the true Church: Whether is ours ſuch? You doubt, and your ſolicitors deny: ſurely if wee haue many enormities, yet none worſe then raſh and cruel iudgment; let them make this a colour to depart from themſelues: there is no leſſe woe to them that cal good, euil: To iudge one man is bold and daungerous: Iudge then, what it is to condemne a whole church: God knowes, as much without cauſe, as without ſhame. Vaine men may libel againſt the ſpouſe of Chriſt: her husband neuer diuorc't her: No, his loue is ſtill aboue their hatred, his bleſsinges aboue their cenſures: Do but ask them, were we euer the true church of God? If they deny it, Who then were ſo? Had God neuer Church vpon earth, ſince the Apoſtles time, till *Barrow* & *Greenwood* aroſe? And euen then

ſcarce a number? nay, when or where was euer any man in the worlde (except in the Schooles perhaps of *Donatus* or *Nouatus*) that taught their Doctrine; and now ſtill hath hee none, but in a blind lane at *Amſterdam*? Can you thinke this probable? If they affirme it, when ceaſed we? Are not the pointes controuerted ſtill the ſame? The ſame Gouernment, the ſame doctrine? Their minds are changed, not our eſtate: Who hath admoniſhed, euinced, excommunicated vs; and when? All theſe muſt be done; Will it not be a ſhame to ſay, that *Francis Iohnſon*, as he tooke power to excommunicate his Brother, and Father; ſo had power to excõmunicate his Mother, the Church? How baſe and idle are theſe conceits? Are we then heretickes condemned in our ſelues, wherin ouerthrowe wee the foundation?

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What

What other God, Sauiour, Scriptures, Iuſtification, Sacraments, Heauen, do they teach beſide vs? Can al the Maiſters of ſeperation, yea can al the churches in Chriſtendome, ſet forth a more exquiſite and woorthy confeſsion of Faith, then is contained in the Articles of the Church of England? Who can hold theſe, and be heretical? Or, from which of theſe are we reuolted? But to make this good, they haue taught you to ſay, that euery trueth in Scripture is fundamentall; ſo fruitfull is errour of abſurdities; Whereof ſtil one breedes another more deformed then it ſelfe. That *Trophimus* was left at *Miletum* ſicke, that *Pauls* Cloake was left at *Troas*, that *Gaius Paules* hoaſt, ſalured the *Romaines*, that *Nabali* was drunke; or that *Thamar* baked Cakes, and a thouſand of this nature are fundamentall: how large is the ſeparatiſts

Creed, that hath all these Articles? If they say al Scripture is of the same author, of the same authority: so say we, but not of the same vse: is it as necessary for a Christian to knowe that *Peter* hosted with one *Simon* a tanner in *Ioppa*, as that Iesus Christ the son of God was born of the Virgin *Mary*. What a mõster is this of an opinió, that al trueths are equal? that this spiritual house should be all foundation, no wals, no roofe? Can no man be saued but hee that knowes euery thing in scripture? Then both they and we, are excluded: heauẽ wold not haue so many, as their Parlor at *Amsterdam*: Can any man be saued that knowes nothing in Scripture? It is far frõ them to bee so ouercharitable to affirm it: you see thẽ that both al truths must not of necessity be known, & some must: & these we iustly call fundamental: which who so holdeth, al his hay & stubble (through the

mercy of God) condemn him not: ſtil he hath right to the church on erth, & hope in heaue: but whither euery truth be fundamẽtal, or neceſſary: diſcipline (you ſay) is ſo: indeed neceſſary to the wel-being of a church, no more: it may be true without it, not perfect. Chriſt cõpares his ſpouſe to an army with banners: as order is to an army, ſo is Diſcipline to the Church: if the troups be not well marſhalled in their ſeuerall ranks, & moue not forward, acording to the diſcipline of warre; it is an army ſtil: cõfuſion may hinder their ſucces, it cannot bereaue thẽ of their name: it is, as beautiful proportiõ to the body, an hedge to a vineyard, a wal to a Citty, an hem to a garment, ſeeling to an houſe. It may be a body, vineyard, Citty, garment, houſe, without them: it cannot be wel and perfect: yet which of our aduerſaries vvill ſay wee haue

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no

no Diſcipline? Some they graunt, but not the right: as if they ſayde? Your Citty hath a Bricke-wall indeede, but it ſhould haue one of hewen ſtone; your Vineyard is hedged, but it ſhold be paled & ditched: while they cauill at what wee want, wee thanke God for what wee haue; and ſo much we haue, in ſpight of all detraction, as makes vs both a true Church, and a worthy one.

But the mayn quarrel is againſt our Miniſtery, and forme of worſhip: let theſe be examined; this is the Circle of their cenſure. No Church, therefore no Miniſtery: and no Miniſtery, therefore no Church: vnnatural ſons, that ſpit in the face of thoſe ſpirituall Fathers that begot them, and the Mother that bore them. What woulde they haue? Haue wee not competent guifts from aboue, for ſo great a function?

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ction? Are we all vnlearned, vnsufficient? Not a man that knowes to deuide the word aright? As *Paul* to the *Corinthians*, is it so that there is not one wise man amongest vs? No man will affirm it: some of them haue censured our excesse in some knowledge; none our defect in all: What then? Haue we not a true desire to do faithful seruice to God and his Church? No zeal for Gods glory? Who hath beene in our harts to see this? Who dare vsurp vpon God, & condemn our thoughts? Yea, we appeale to that only Iudge of harts, whether he hath not giuen vs a sincere longing for the good of his *Syon*: he shall make the thoughts of al hearts manifest: and then shall euerie man haue praise of God: if then wee haue both ability and will to do publick good: our inward calling (which is the mayne poynt) is good and perfect;

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fect: for the outward, what want wee? Are we not first (after good triall) presented & approued by the learned, in our Colledges: examined by our church-gouernors, ordaind by imposition of hãds of the eldership, alowed by the congregations, we are set ouer: do we not labor in word & doctrine? do we not carefully administer the sacraments of the Lord Iesus? haue we not by our publick means won many soules to God? what shuld we haue & do more? Al this, & yet no true Ministers? we passe very little to be iudged of the, or of mans day: but our ordainers (you say) are Antichristian: surely our censurers are vnchristian: tho we shold grant it? some of vs were baptized by hereticks: is the sacrament annihilated, and must it bee redoubled? How much lesse ordination, which is but an outward admission to preach

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the gospel? God forbid that we shold thus condemne the innocent: more hands were laid vpon vs, then one: & of them, for the principall, except but their perpetual honor, & som few immateriall rites, let an enemy say what they differ, from Super-intendents? & can their double honor make them no elders? If they haue any personal falts, why is their calling scourged? Looke into our Sauiours times: what corruptions were in the very Priesthood? It was now made annual, which was before fixed & singular. Christ saw these abuses, & was silent: heere was much dislike, and no clamour; we for lesse, exclaim & seperate: euen personal offences are fetcht into the condemnation of lawfull courses. God giue both pardon and redresse to this foule vncharitableneſſe. Alas! how ready are wee to tosse the fore-part of our

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Wallet, whiles our owne faultes are ready to breake our neckes behinde vs: all the world ſees and condemnes their ordination to be faulty, yea none at all, yet they cry out firſt on vs, craftily (I thinke) leaſt wee ſhould complaine: that Church-gouernours ſhould ordaine Miniſters, hath beene the conſtant practiſe of the Church, from Chriſts time, to this houre, I except onely in an extreame deſolation, meerely for the firſt courſe: that the people ſhoulde make their Miniſters, was vnheard of in al ages & Churches till *Bolton*, *Browne*, and *Barrow*: and hath neyther coulour nor example: Doubth not this compariſon ſeeme ſtrange and harſh? Their Tradeſmen may make true Miniſters, our Miniſters cannot: who but they wold not be aſhamed of ſuch a poſition? Or who but you woulde not thinke the tyme miſpent

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niſpent in anſwering it? No leſſe friuolous are thoſe exceptions that are taken againſt our worſhippe of God, condemned for falſe and Idolatrous, whereof Volumnes of Apologies are written by others: we meet together, pray, read, heare, preach, ſing, administer, and receiue Sacraments: wherein offend we? How many Goddes do we pray to? Or to whom but the true God? In what words but holy? whom do we preach but the ſame Chriſt with them? what point of faith, not theirs? What ſacraments but thoſe they dare not but allow? Where lyes our Idolatry, that we may let it out? In the maner of performing: in ſet Prayers, Antichriſtian Ceremonies of croſsing, kneeling, &c, For the former: what ſinne is this? The Original and truth of Prayer is in the heart: the voyce is but as accidentall: if the heart may often

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ten conceiue the ſame thought, the tongue her ſeruant may often vtter it, in the ſame words: and if daily to repeat the ſame ſpeeches be amiſſe, then to entertaine the ſame ſpirituall deſires, is ſinneſull: to ſpeak once without the heart is Hypocriticall: but to ſpeake often the ſame requeſt vvith the heart, neuer offendeth. What intollerable boldneſſe is this; to condemne that in vs which is recorded to haue beene the continuall practiſe of Gods Church in all ſucceſsions? Of the *Iewes*, in the time of *Moſes*, *Dauid*, *Salomon*, *Ieboſophat*, *Ezekiah*, *Ieremie*: Of the auncient Chriſtian aſſemblies, both Greek and Latine, and now at this day of all reformed churches in Chriſtendom; yea, which our Sauiour himſelfe ſo directly allowed, & in a manner preſcribed: & the bleſſed Apoſtles *Paul* & *Peter* in all theyr formall

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formall ſalutations (which were no o-
ther then ſet prayers) ſo commonlie
practiſed: for the other (leaſt I exceed
a letter) tho wee yeild thē ſuch as you
imagine; worſe they cannot be: they
are but Ceremonious appendances:
the body & ſubſtāce is ſound. Bleſſed
be God that we can haue his true Sa-
craments at ſo eaſie a rate, as the pay-
ment (if they were ſuch) of a few cir-
cumſtantiall inconueniences: Howe
many deer children of God in al ages,
euen neere the Golden times of the
Apoſtles, haue gladly purchaſed them
much deerer, & not complained: but
ſee howe our Church impoſes them:
not as to bind the Conſcience, other-
wiſe then by the common bonde of
obedience; not as actions, wherein
Gods worſhip eſſentially conſiſteth,
but as themſelues, Ceremonies:
comely or couenient, not neceſſarie;
whatſo-

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whatsoeuer: is this a sufficient ground of seperation? Howe many moderate and wiser spirits haue we, that cannot approue the Ceremonies, yet dare not forsake the Church? And that holde your departure far more euill, then the cause. Youare inuited to a feast, if but a Napkin or Trencher bee misplaced, or a dish ill carued, do you run from the Table, and not stay to thank the hoast? Eyther be lesse curious, or more charitable. Woulde God both you, and all other, which either fauor the seperation, or professe it, coulde but read ouer the auncient Stories of the Church, to see the true state of things and times; the beginninges, proceedings, increases, encounters yeildings, restaurations of the Gospell, what the holy Fathers of those first times, were glad to swallow, for peace; what they helde, practised, found,

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found, left : whoſoeuer knowes but theſe things cannot ſeperate : and ſhal not be contented onely, but thankful : God ſhall giue you ſtill more light: in the meane time, vpon the perril of my ſoule, ſtay, and take the bleſſed offers of your God, in peace : And ſince Chriſt ſayeth to you by my hand, wil you alſo go away ? Anſwere him with that worthy Diſciple, *Maiſter whether ſhall I go from thee, thou haſt the words of eternall life?*

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EPIST. VI.

To Mr I. B.

¶ *A complaint of the miſ-education of our Gentry.*

I Confeſſe, I cannot honor blood without good qualities; not ſpare it; with ill. There is nothing that I more deſire to be taught, then what is true Nobilitie: What thanke is it to you that

that you are borne wel? If you could haue loſt this priuiledge of Nature, I feare you had not beene thus far Noble: That you may not plead deſert, you had this before you were; long ere you could either know or preuent it; you are deceiued if you thinke this any other then the body of Gentility, the life and ſoule of it, is in noble and vertuous diſpoſition, in gallantneſſe of ſpirit, without hautineſſe, without inſolence, without ſcornfull ouer-lyneſſe: ſhortly, in generous qualities, carriage, actions. See your error, and know that this demeanor dooth not aunſwere an honeſt byrth: If you can follow all faſhions, drinke all healths, weare fauours and good cloths, conſort with Ruffians, companions, ſweat the biggeſt Oaths, quarrell eaſily, fight deſperately, game in euery inordinate Ordinary, ſpend your patrimony ere

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it fall, looke on euery man betwixt scorne and anger; vse gracefully some gestures of a pish complement; talke irreligiously, dally with a Mistris, or (which tearme is plainer) hunt after Harlots, take smoake at a Play-house, and liue as if you were made all for sport, you thinke you haue doone enough, to merit, both of your blood, and others opinions. Certainly, the world hath no baseneſſe, if this be generosity: Wel-fare the honeſt and ciuill rudeneſſe of the obscure sonnes of the earth, if such be the graces of the eminent: The shame whereof (methinkes) is not so proper to the wildneſſe of youth, as to the careleſneſſe or vanity of Parents: I speake it boldly; our land hath no blemmish comparable to the miſ-education of our Gentry: Infancy and youth are the seed-times of all hopes: if those passe vnsea-

 sonably,

sonably, no fruit can be expected from our age, but shame and sorrow: who should improue these, but they which may commaund them? I cannot altogether complaine of our first yeares. How like are wee to children, in the training vp of our children? Giue a childe some painted Babe, he ioyes in it at first sight: and for some daies will not abide it out of his hand or bosome; but when time hath sated himselfe with the newe pleasure of that guest, hee now (after a while) casts it into Corners, forgets it, and can look vpon it, with no care. Thus do we by ours. Their first times finde vs not more fond, then careful: we doe not more follow them without loue, then ply them with instruction. When this delight beginnes to grow stale, we begin to grow negligent. Nothing that I know can be faulted in the ordering

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of Child-hood, but indulgence. Fooliſh Mothers, admit of Tutors, but debarre rods? Theſe, while they deſire their Children may learne, but not ſmart, as is ſayde of Apes, kill theyr young ones with loue; for what can worke vpon that age, but feare? And what feare without correction? Now at laſt, with what meaſure of Learning their owne wil would vouchſafe to receiue, they are too earely ſent to the Common Nurſeries of Knowledge; There (vnleſſe they fal vnder carefull tuition) they ſtudy in ieſt, and play in earneſt. In ſuch vniuerſal meanes of Learning, all cannot fal beſides them; what their company, what their recreation would either inſtil or permit, they bring home to their gladde parents. Thence are they tranſplanted to the Collegiate Jnnes of our common Lawes, and there too manie learne

to

to be lawleſſe, and to forget their former little. *Paules* is their *VVeſtminſter*, their Study, an Ordinary, or Playhouſe, or Dauncing Schoole, & ſome *Lambert* their *Ploydon*. And now after they haue (not without much expence) learned faſhions and licentiouſneſſe, they returne home, full of welcomes and gratulations. By this time ſome bloſſomes of youth appearing in their face, admoniſh their Parents to ſeeke them ſome ſeaſonable match; Wherein the Father inquires for Wealth, the Sonne for Beautie, perhappes the Mother for parentage, ſcarce any for Vertue, for Religion. Thus ſetled, What is their care, theyr diſcourſe; yea, their Trade, but eyther an Hound, or an Hawke? And it is wel, if no woorſe: And now, they ſo liue, as if they had forgotten that there were Bookes: Learning is for Prieſts

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Prieſts, and Pedants; For Gentlemen, pleaſure. Oh! that eyther wealth, or wit ſhould bee caſt away thus baſely: That euer Reaſon ſhould growe ſo debauched, as to thinke any thinge more worthy then knowledge: with what ſhame and emulation may wee looke vpon other Nations (whoſe Apiſh faſhions we can take vppe in the Channelles, neglecting their immitable examples) and with what ſcorn do they looke vpon vs? They haue their ſolemne Academies for all thoſe qualities, which may accompliſh Gentility: from which they returne richly furniſhed, both for action and ſpeculation. They account knowledge and ability of diſcourſe as eſſential to greatneſſe, as bloud: neither are they more aboue the vulgar in byrth, then in vnderſtanding: They trauel with iudgement, and return with experience: ſo do

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do they followe the excercises of the body, that they neglect not the culture of the mind. From hence growes ciuility, and power, to mannage affayres either of Iustice or State; From hence incouragement to learning, & reuerence from inferiors. For those onely can esteeme knowledge, which haue it; and the common sort frame either their obseruance, or contempt out of the example of their leaders.

Amongst them, the sons of Nobles scorne not, either Marchandise, or learned professions; and hate nothing so much, as to do nothing: I shame & hate to thinke, that our gallants hold there can be no disparagement, but in honest callings. Thus perhaps I haue abated the enuy of this reproofe, by cõmunicating it to more, which I had not done, but that the generality of euil importunes redresse. I wel see that eyther

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either good or euil deſcends: In vain ſhall we hope for the reformation of the many, while the better are diſordered. Whome to ſolicit heerein, I know not, but all: How gald ſhould I be, to ſpend my light to the ſnuffe, for the effecting of this? I can but perſwade and pray; theſe I will not fayle of: The reſt to him that both can amend and puniſh.

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EPIST. VII.

To Mr. *Ionas Reigesbergius* in *Zeland.*

¶ *Written some whiles since, concerning some new opinions then broached in the Churches of* Holland; *and vnder the name of* Arminius (*then liuing*) *perswading al great wits to a study and care of the common Peace of the Church, and disswading from al affectation of singularity.*

I Receiued lately, a short relation of some newe Paradoxes from your *Leiden*; you would know what we thinke: I feare not to be censured, as medling:

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medling: your truth is ours: The Sea cannot deuide those Churches whom one faith vnites. I know not howe it comes to passe, that most men, while they too much affect ciuility, turne flatterers; and plaine trueth is most where counted rudenesse. Hee that tels a sicke friend he looks ill, or termes an angrie tumour the Gowt, or a waterish swelling, Dropsy; is thought vnmannerly. For my part, I am glad that I was not borne to feed humors: How euer you take your owne euils, I must tell you, wee pittie you, and thinke you haue iust cause of deiection, and we for you: not for any priuate cares, but (which touch a Christian neerest) the Common-wealth of God. Behold, after all those hilles of carcasses, and streames of bloud, your ciuill sword is sheathed, wherein wee neither congratulate, nor feare your peace;

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peace; lo now, insted of that, another while, the spiritual sword is drawn and shaken, & it is wel if no more. Now the politick State sits stil, the church quarrels: Oh! the insatiable hostility of our great enemy, with what chaunge of mischiefes dooth he afflict miserable man? No sooner did the Christian world begin to breath frō persecution but it was more punished with *Arrianisme*: when the red dragon cānot deuour the child, he tries to drowne the mother; & when the waters fail, he raises war. Your famous *Iunius* had nothing more admirable thē his loue of peace: when our busy separatists apealed him, with what a sweet calmnes did he reiect them, & with a graue importunity cal'd thē to moderation. How it wold haue vexed his holy soule (now out of the danger of passions, to haue forseene his chaire troblesom. God forbid that the

the Church ſhould find a challenger, in ſtead of a Champion: Who would thinke but you ſhould haue beene taught the benefite of peace, by the long want? but if your temporal ſtate (beſides either hope, or beleefe) hath growne wealthy with War, like thoſe Fowles which fatten with harde weather: yet be too ſure, that theſe ſpiritual broyles, cannot but impouerish the Church; yea, affamiſh it. It were pitty that your *Holland* ſhould be ſtil the Amphitheatre of the worlde, on whoſe Scaffoldes, all other Nations ſhould ſit, and ſee variety of bloudie ſhewes, not vvithout pitty, and horror. If I might challenge ought in that your acute, and Learned *Arminius*; I vvould thus ſolicit, and coniure him: Alas, that ſo Wiſe a man ſhould not know the vvorth of peace; that ſo noble a Sonne of the Church, ſhoulde not

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not be brought to light, without ripping the wombe of his Mother! what meane these subtle Nouelties? If they make thee famous, and the Churche miserable; who shall gain by them? Is singularity so precious, that it should cost no lesse, then the safety and quiet of our common mother? If it be truth thou affectest; what alone? Coulde neuer any eyes (till thine) bee blessed with this obiect; where hath that Sacred verity hid her self thus long from all her carefull Inquisitors, that thee now first shewes her head to thee vnsought? Hath the Gospel shined thus long, and bright, and left some Corners vnseene? Away with all newe truths; faire and plausible they may be, sound they cannot: some may admire thee for them; none shall blesse thee. But graunt that some of these, are no lesse true, then nice poyntes;

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What doe; these vnseasonable Crochets and quauers trouble the harmonious plain-songs of our peace? Some quiet error may bee better then some vnruly truth. Who binds vs to speak all we thinke? So the Church may be still, would God thou were wife alone? Did not our aduersaries quarrell enough before, at our quarrels? Were they not rich enough with our spoils? By the dear name of our common parents, what meanest thou, *Arminius*? Whether tend these new-rais'd dissentions? Who shall thriue by them, but they which insult vpon vs, & rise by the fall of truth? who shall be vndone, but thy Brethren? By that most precious, and bloudy ransome of our Sauiour, and by that awefull appearance, we shall once make before the glorious Tribunall of the son of God, remember thy selfe, and the poore distracted

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ſtracted limbes of the Church; let not thoſe excellent parts, wherewith God hath furniſhed thee, lye in the narrow way, and cauſe any weake one, eyther to fall, or ſtumble, or erre. For Gods ſake, either ſay nothing, or the ſame. How many great wittes haue ſought no By-paths, and now are happy with their fellowes. Let it be no diſparagement to goe with many to heauen. What could hee reply to ſo playne a charge? No diſtinction can auoid the power of ſimple truth. I know hee hears not this of me firſt: Neither that learned and woorthy *Fran. Gomarus*, nor your other graue fraternity of reuerend Diuines, haue beene ſilent in ſo mayne a cauſe. I feare rather too much noyſe in any of theſe tumults: There may too many contend, not intreat. Multitude of ſutors, is commonly powerfull; howe much more

in iust motions. But if either hee, or you, shall turne me home, and bid me spend my little moisture vppon our owne brandes, I graunt there is both the same cause, and the same neede. This Counsell is no whit further from vs, because it is directed to you: Any Reader can chaunge the person: I lament to see, that euery where peace hath not many Clients, but fewer louers; yea, euen many of those that praise her, follow her not. Of old, the very *Nouation* men, Women, Children, brought stones and morter (with the Orthodox) to the building of the Church of the Resurrection, and ioyned louingly with them, against the *Arrians*: lesser quarrels diuide vs; and euery diuision ends in blowes, and euery blow is returned; and none of al lightes beside the Church: Euen the best Apostles dissented; neither know-

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ledge

ledge, nor holyneſſe can redreſſe all differences: True, but wiſedome and charity could teach vs to auoyde their preiudice. If we had but theſe two vertues; quarrels ſhould not hurt vs, nor the Church by vs: But (alas) ſelf-loue is too ſtrong for both theſe: This alone opens the flood-gates of diſſention, and drownes the ſweet, but low valley of the Church. Men eſteem of opinions, becauſe their owne; & will haue truth ſerue, not gouerne; What they haue vnder-taken, muſt be true: Victory is fought for, not ſatisfaction; Victory of the Authour, not of the cauſe: Hee is a rare man that knowes to yeeld, as wel to argue: what ſhold we do then, but beſtow our ſelues vpon that which too many neglect, publicke peace; firſt, in Prayers that we may preuaile, then in teares that we preuaile not? Thus haue I beene

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bold to chat with you of our greatest and common cares. Your old loue, & late Hospitall entertainment in that your Island, called for this remembrance; the rather to keepe your English tongue in breath, which was wont not to bee the least of your desires. Would God you could make vs hapy with newes not of Truce, but sincere amity & vnion; not of Prouinces, but spirits. The God of Spirits effect it both heere and there, to the glory of his Name and Church.

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Epist. VIII.

To *W. I.* condemned for Murder.

¶ *Effectually preparing him, and (vnder his name) whatsoeuer Malefactor, for his death.*

IT is a bad cause that robbeth vs of al the comfort of friendes; yea, that turnes their remembrance into sorrow. None can do so, but those that proceed from our

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our ſelues; For outward euils, which come from the infliction of others, make vs cleaue faſter to our helpers, and cauſe vs to ſeeke and finde eaſe in the very commiſſeration of thoſe that loue vs: whereas thoſe grieſes which ariſe from the iuſt diſpleaſure of Conſcience, will not abide ſo much, as the memory of others affection; or if it do, makes it ſo much the greater corrasiue, as our caſe is more vncapeable of their comfort. Such is yours. You haue made the mention of our names tedious to your ſelfe, and yours to vs. This is the beginning of your payne, that you had frends: If you may now ſmart ſoundly from vs, for your good, it muſt be the onely ioy you muſt expect, and the finall dutie wee owe to you. It is both vaine and comfortleſſe to heare what might haue beene; neither would I ſend you backe to what

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is

is past, but purposely to increase your sorrow; who haue caused al our comfort to stand in your teares. If therefore our former Counsailes had preuailed, neyther had your hands shed innocent bloude, nor Iustice yours. Now, to your great sinne, you haue done the one, and the other must be done to your paine, and we your wel-willers, with sorrow and shame liue to be witnesses of both. Your sin is gone before, the reuenge of Iustice wil follow: Seeing you are guilty, let GOD be iust; Other sinnes speake, this cryeth; and will neuer be silent, till it bee answered with it selfe. For your life; the case is hopeles; feed not your selfe with vaine presumptions, but settle your selfe to expiate anothers bloude vvith your owne. Would God your desert had beene such, that we might vvith any comfort haue desired you might

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might liue. But now, alas, your fact is so heynous, that your life can neyther bee craued without in-iustice, nor bee protracted without inwarde torment. And if our priuate affection shoulde make vs deafe to the shouts of bloud, and partiality should teach vs to forget all care of publicke right, yet resolue, there is no place for hope. Since then you could not liue guiltlesse, there remaines nothing but that you labour to dye penitent; and since your bodye cannot bee saued aliue, to endeuour that your soule may bee saued in death. Wherein, howe happye shall it bee for you, if you shall yet giue eare to this my last aduice; too late indeede for your recompence to the Worlde, not too late for your selfe. You haue deserued death, and expect it; Take heede least you so fasten your eyes

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vppon

vppon the first death of the body, that you should not look beyond it, to the second, which alone is worthy of trebling, worthy of teares.

For this, though terrible to Nature, yet is common to vs, with you. You must dye: What doe wee else? And what differs our end from yours, but in hast and violence? And who knowes whether in that? It may bee a sickenesse as sharpe, as suddaine, shal fetch vs hence: It may bee the same death, or a worse, for a better cause: Or if not so, There is much more miserie in lingering: Hee dies easily, that dyes soone: But the other, is the vtmost vengeaunce that GOD hath reserued for his enemies: This is a matter of long feare, and short payne: A few panges lets the soule out of prison; but the Torment of that other is euerlasting; after tenne thou-

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thousand yeares scorching in that flame, the payne is neuer the neerer to his ending. No time giues it hope of abating; yea, time hath nothing to do with this eternity. You that shall feele the paine of one minutes dying, thinke what paine it is to be dying for euer and euer. This, although it bee attended with a sharpe paine, yet is such as some strong spirits haue indured without shew of yeildance. I haue heard of an Irish Traitor, that when he lay pining vppon the wheele with his bones broke, asked his friend if hee changed his countenance at all: caring lesse for the paine, then the shew of feare. Few men haue dyed of greater paines, then others haue sustained and liue. But that other ouer-whelms both body and soule, and leaues no roome for any comfort in the possibility of mitigation. Heere men are

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executi-

executioners, or diſeaſes; there fiends. Thoſe diuels that were ready to tempt the graceleſſe vnto ſinne, are as ready to follow the damned with tortures. Whatſoeuer becom of your carcaſſe, ſaue your ſoule from theſe flames: and ſo mannage this ſhort time you haue to liue, that you may die but once. This is not your firſt ſinne; yea, God hath now punniſhed your former ſins with this: A fearefull puniſhment in it ſelfe, if it deſerued no more: your cõſcience (which now beginnes to tell trueth) cannot but aſſure you, that there is no ſinne more worthy of hell, then murder; yea, more proper to it. Turne ouer thoſe holy leaues (which you haue too much neglected, & now ſmart for neglecting) you ſhall finde Murderers among thoſe that are ſhut out from the preſence of God: you ſhall finde the Prince of that darknes,

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in the highest stile of his mischief, termed a Man-slayer. Alas! how fearefull a case is this, that you haue heerein resembled him, for whome *Topheth* was prepared of old, and imitating him in his action, haue endangered your self to partake of his torments. Oh, that you coulde but see what you haue done, what you haue deserued; That your heart could bleed enough within you, for the bloud your handes haue shed: That as you haue followed Satan our common enemy in sinning, so you could defye him in repenting: That your teares could disapoint his hopes of your damnation. What an happy vnhappinesse shall this be to your sad friendes, that your better part yet liueth? That frō an ignominious place, your soule is receyued to glory? Nothing can effect this but your Repentance, and that can do it. Feare not to looke

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looke into that horrour, which ſhould attend your ſinne, and bee now as ſeuere to your ſelfe, as you haue beene cruell to another. Thinke not to extenuate your offence with the vain Titles of man-hood; what praiſe is this, that you were a valiaunt Murderer? Strike your owne breaſt (as *Moſes* did his Rocke) and bring down Riuers of tears to waſh away your bloud-ſhed. Do not ſo much feare your iudgment, as abhorre your ſinne; yea, your ſelfe for it: And with ſtrong cries lift vppe your guilty hands to that God whom you offended', and ſay: *Deliuer mee from blood-guiltines O Lord.* Let me tell you, as without repentance there is no hope, ſo with it, ther is no condemnation. True penitence is ſtrong, & can grapple with the greateſt ſin, yea with all the powers of hell. What if your hands be red with blood? Behold, the

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blood of your Sauiour, shall wash away yours: If you can bath your selfe in that; your Scarlet soule shall be as white as Snow. This course alone shal make your Crosse the way to the Paradice of God. This plaister can heale all the sores of the soul, if neuer so desperate: Onely, take heede that your heart bee deepe enough pierced, ere you lay it on; else vnder a seeming skinne of dissimulation, your soule shall fester to death. Yet ioy vs vvith your true sorrowe, whome you haue grieued with your offence; & at once comfort your friends, and saue your soule.

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EPIST. IX.

To Mr. *Iohn Mole*, of a long time nowe prisoner *vnder the Inquisition* at Rome.

¶ *Exciting him to his wonted Constancie, and incouraging him to Martyrdome.*

WHat passage can these lines hope to finde into that your straight and curious thraldome? Yet who would not adventure the losse of

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of this paines for him, which is ready to loose himself for Christ? what do we not ow to you which haue thus giuen your self for the cõmon faith? blessed be the name of that God who hath singled you out for his Champion, & made you inuincible: how famous are your bonds? How glorious your constancy? Oh, that out of your close obscurity, you could but see the honour of your suffring, the affections of Gods Saints, & in som, an holy enuy at your distressed hapines. Those wals cannot hide you: No man is attended with so many eyes from earth & heauen. The Church your Mother beholdes you, not with more compassion, then ioy: Neither can it bee sayde, how shee at once pitties your misery, and reioyces in your patience: The blessed Angels looke vpon you with gratulation and applause. The aduersaries with an angry

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gry ſorrowe to ſee themſelues ouer-come by their captiue, their obſtinate cruelty ouer-matched with humble reſolution, and faithfull perſeuerance. Your Sauiour ſees you from aboue, not as a meer ſpectator, but as a patient with you, in you, for you; yea, as an agent in your indurance & victory, giuing new courage with the one hād, and holding out a Crowne with the other; Whom would not theſe ſights incorage? who now can pitty your ſolitarineſſe? The harts of all good men are with you. Neither can thāt place be but full of angels, which is the continuall obiect, of ſo many Prayers, yea the God of heauen was neuer ſo near you, as now ye are remooued from men. Let me ſpeake a bold, but true worde. It is as poſsible for him to bee abſent from his Heauen, as from the priſons of his Saints. The glorified ſpi-

rits aboue ſing to him; the perſecuted ſoules below, ſuffer for him, and crie to him; he is magnified in both, preſent with both; the faith of the one, is as pleaſing to him, as the triumph of the other; Nothing obligeth vs men ſo much, as ſmarting for vs; words of defence are woorthy of thankes, but pain is eſteemed aboue recompence. How do we kiſſe the woundes which are taken for our ſakes, and profeſſe that we would hate our ſelues, if wee did not loue thoſe that dare bleed for vs: How much more ſhal the God of mercies be ſenſible of your ſorrowes, and crowne your patience? To whom you may truely ſing that ditty of the Diuine *Pſalmiſt, Surely for thy ſake am I ſlaine continually, and am counted as a Sheepe for the ſlaughter.* What neede I to ſtir vp your conſtancy, which hath already amazed, and wearied your perſecu-

perſecutors? No ſuſpition ſhall driue me heereto; but rather the thirſt of your praiſe. He that exhorts to perſiſt in well-doing, whiles he perſwades, commendeth. Whether ſhoulde I rather ſend you, then to the ſight of your own Chriſtian fortitude? which neither Prayers, nor threats, haue bin able to ſhake: HEERE ſtands on the one hand, Liberty, Promotion, Pleaſure, life, and (which eaſily exceeds al theſe) the deare reſpect of wife and children (whome your onely reſolution ſhall make Widdow and Orphanes) theſe with ſmiles, and vowes, and teares, ſeeme to importune you. On the other hand, bondage, ſolitude, horror, death (and the moſt lingering of all miſeries) ruine of poſterity: theſe with frowns and menaces labour to affright you: Betwixt both, you haue ſtoode vnmooued; fixing your eyes either

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either right forward vpon the cauſe of your ſuffering, or vpwards vppon the Crowne of your reward: It is an happy thing when our owne actions may be either examples, or arguments of good. Theſe bleſſed proceedings call you on to your perfection; The reward of good beginnings proſecuted, is doubled; neglected, is loſt. How vaine are thoſe temptations, vvhich would make you a looſer of all this praiſe; this recompence? Go on therfore happily; keepe your eies where they are, and your heart cannot bee, but where it is, and where it ought: Looke ſtill, for what you ſuffer, & for whom: For the truth, for Chriſt: what can be ſo precious as truth? Not life it ſelfe. All earthly things are not ſo vile to life, as life to truth; Life is momentary, Truth eternall; Life is ours, the Truth, Gods: Oh happy purchaſe, to

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giue

giue our life for the Truth. What can we ſuffer too much for Chriſt? he hath giuen our life to vs; he hath giuen his own life for vs. What great thing is it, if he require what he hath giuen vs, if ours for his? Yea, rather, if he cal for what he hath lent vs; yet not to bereue but to chaunge it; giuing vs Gold for our clay, glory for our corruption. Behold that Sauiour of yours weeping, & bleeding, & dying for you: alas! our ſoules are too ſtrait for his ſorrowes; we can be made but paine for him; he was made ſin for vs: we ſuſtain for him, but the impotent anger of men, hee ſtrugled with the infinite wrath of his Father for vs. Oh, who can endure enough for him, that hath paſſed thorough Death and hell for his Soule? Thinke this, and you ſhall reſolue with *Dauid*, *I will bee yet more vile for the Lord.* The woorſt of the deſpight

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of

of men, is but Death; and that, if they inflict not, a disease wil; or if not that, Age. Heere is no imposition of that which would not be, but an hastening of that which will bee: An hastening, to your gaine. For behold, their violence shall turne your necessity, into Vertue and profit. Nature hath made you mortall, none but an enemie can make you a Martyr; you must die, though they will not; you cannot die for Christ, but by them: How coulde they else deuise to make you happie? Since the giuer of both liues hath said, *Hee that shall loose his life for my sake, shall saue it.* Loe, this alone is lost with keeping, and gained by losse. Say you were freed, vppon the safest conditions, and returning: (As how welcome should that newes be, more to yours, then to your selfe.) Perhappes, death may meete you in the way,

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way, perhaps ouer-take you at home: neither place, nor time, can promise immunitie from the common destinie of men: Those that may abridge your houres, cannot lengthen them; and while they last, cannot secure them from vexation; yea themselues shall followe you into their dust; and cannot auoide what they can inflicte; death shal equalie tirannize by them, and ouer them: so their fauors are but fruitelesse, their malice gainefull. For, it shall change your prison into heauen, your Fetters into a Crown, your Iailours to Angels, your misery into glory. Looke vppe to your future estate, and reioyce in the present: Beholde the Tree of Life, the hidden *Manna*, the Scepter of Power, the Morning-Starre, the white garment, the newe name, the Crowne, and Throne of Heauen are adressed for you.

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you. Ouercome and enioy them: oh glorious condition of Martyrs, whom conformity in death, hath made like their Sauiour in blessednesse; whose honour is to attend him for euer, whō they haue ioyed to imitate. *VVhat are these which are arayd in long white robes, and whence came they? These are* (saies that Heauenly Elder) *they which came out of great Tribulation, and vvashed their long Robes, and haue made their long Robes white, in the bloude of the Lambe.*

Therefore they are in the presence of the Throne of GOD, and serue him day and night in the Temple: and hee that sitteth on the Throne, will dwel among them, and Gouerne them, and leade them vnto the liuelie Fountaines of waters, and GOD shall wipe all teares from their eyes.

All the elect haue Seales in theyr fore-

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fore-h ades : But Martyrs haue Palme in theyr handes: All the elect haue White Robes ; Martyrs, both white and long. White, for their Glorie, long for the largeneſſe of their Glorie. Once redde with theyr owne bloude; now white with the bloude of the Lambe: There is nothing in our bloude, but weake obedience ; nothing but merrit in the Lambes-bloud. Behold, his merite makes our obedience Glorious. You doo but ſprinckle his feet with your bloude; Loe, hee waſhes your long white Robes, with his. Euerie droppe of your bloude is anſwered with a ſtreame of his ; and euerie droppe of his, is woorth Riuers of ours: *Precious in the ſight of the Lorde, is the Death of his Saintes*: Precious in preuention ; Precious in acceptation, precious in remuneration.

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Oh,

Oh, giue willingly that which you cannot keepe, that you may receyue what you cannot leese. The way is steepe, but now you breath towardes the top. Let not the want of some few steps, loose you an eternall rest. Put too the strength of your owne Fayth; The Prayers of Gods Saints shall further your pace; & that gracious hand that sustaines heauen and earth, shall vphold, and sweetly draw you vp to your glory. Go on to credite the gospell with your perseuerance, and shew the false-hearted Clients of that *Romayne*-Court, that the Trueth yeildes reall and heartie professours; such as dare no lesse smart, then speake for her.

Without the wals of your restraint, where can you looke beside encouragements of suffering? Beholde in this, how much you are happier then your

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your many predeceſſors. Thoſe haue found friends, or wiues, or children, the moſt dangerous of al tempters. Suggeſtions of weakenes, when they com masked with loue, are more powerfull to hurt. But you, all your manie friendes, in the valour of their Chriſtian loue, wiſh rather a bleſſed Martyr, then a liuing and proſperous reuolter: yea, your deare wife (worthy of this honour, to be the wife of a Martyr) preferres your faith, to her affection; and in a courage beyond hir Sex, contemnes the worſt miſerie of your loſſe; profeſsing ſhe woulde redeeme your life with hirs, but that ſhe would not redeeme it with your yeildance: and while ſhee lookes vppon thoſe manie pawns of your chaſt loue, your hopefull Children, wiſhes rather to ſee them fatherleſſe, then their Father vnfaithfuil: The greateſt part

of

of your sufferings are hers. She beares them with a cheerefull resolution. She diuides with you in your sorrowes, in your patience; she shall not bee diuided in your glory: For vs we shall accompanie you, with our Prayers, and followe you with our thankefull commemorations; vowing to Write your name in red Letters, in the Kalenders of our hearts; and to Register it in the monuments of perpetual Records, as an example to all posteritie,

The memoriall of the iust shal bee blessed.

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EPIST. X.

To all Readers.

¶ *Containing Rules of good aduiſe for our Chriſtian and ciuill carriage.*

Grant, Breuitie where it is neyther obſcure nor defectiue, is very pleaſing, euen to the daintiſt iudgments. No marualle therefore, if moſt men deſire much good coũſel in a narrow room; as

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as some affect to haue great personages, drawne in little Tablets, or, as we see worlds of Countreyes described in the compasse of small Mappes: Neither do I vnwillingly yeild to followe them; for both the powers of good aduice are the stronger, when they are thus vnited; and breuitie makes counsell more portable for memorie, and readier for vse. Take these therefore for more; which as I would faine practise, so am I willing to commend. Let vs begin with him who is the first and last: Informe your selfe aright concerning God, without whome, in vaine do we know all things: Bee acquainted with that Sauiour of yours, which paid so much for you on earth, and now sues for you in heauen; without whom, wee haue nothing to doe with God, nor he with vs. Adore him in your thoughts, trust him with your selfe:

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ſelfe : Renew your ſight of him euerie day ; and his of you: Ouer-look theſe earthly things, & when you do at any time caſt your eyes vppon heauen, thinke, there dwels my Sauiour, there I ſhall be. Call your ſelfe to often reckonings, caſt vp your debts, paiments, graces, wants, expences, imploiments, yeeld not to thinke your ſet Deuotions troubleſome : Take not eaſie denialles from your ſelfe ; yea, giue peremptory denials to your ſelfe ; Hee can neuer bee good that flatters himſelfe : hold nature to her allowaunce ; and let your wil ſtand at curteſy : happy is that man which hath obtained to be the Maiſter of his owne heart : Thinke all Gods outward fauors and prouiſions the beſt for you ; your own abilities, and actions the meaneſt. Suffer not your minde to bee either a Drudge or a wanton ; exerciſe it euer,

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but ouerlay it not: In al your busines̄es look throgh the world, at God; whatsoeuer is your leuell, let him bee your scope: Euery day take a view of your last, and thinke either it is this, or may be: Offer not your selfe either to honour, or labour; let them both seeke you: Care you onely to be woorthy, and you cannot hide you from God; so frame your self to the time & companie, that you may neyther serue it, nor sullenly neglect it; and yeeldes so far, as you may neither betray goodnesse, nor countenance euil. Let your words bee few, and digested; It is a shame for the tongue to cry the heart mercie, much more to cast it selfe vpon the vncertaine pardon of others eares. There are but two things which a Christian is charged to buy, and not to sell, *Time* and *Truth*; both, so precious, that we must purchase them at

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anie

anie rate. So vse your friends, as those which should be perpetuall, may bee chaungeable; while you are within your selfe, there is no daunger: but thoughts once vttered must stande to hazard. Do not hear from your selfe, what you would be loath to hear from others. In al good thinges giue your eye and eare the ful scope, for they let into the minde; restraine the tongue, for it is a spender: fewe men haue repented them of silence: In all serious matters take counsel of daies, & nights and friends; & let leasure ripen your purposes: neither hope to gain ought by suddennesse: The first thoughtes may be confident, the second are wiser. Serue honestlie euer, though without apparant wages: she wil pay sure, if slow: As in apparell, so in actions, know not what is good, but what becomes you: how manie warrantable

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acts haue mishapen the Authors. Excuse not your owne ill, aggrauate not others: and if you loue peace, auoide Censures, comparisons, contradictions; out of good men chuse acquaintance, of acquaintance, friends, of friends, familiars: after prouation admit them, & after admittance change them not: Age commendeth friendship. Do not alwayes your best; it is neither wise, nor safe for a man euer to stand vpon the top of his strength. If you would be aboue the expectation of others, bee euer below your selfe. Expende after your purse, not after your minde; take not where you may deny, except vpon Conscience of desert, or hope to requite. Eyther frequent suites, or complaints, are wearisome to any friende: Rather smother your griefes and wantes as you may, then be either querulous, or importunate.

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nate. Let not your face belye your
art, nor alwaies tell tales out of it;
is fit to liue amongst frends or eni-
ies, that can be ingenuously close:
iue freely, sell thriftily: Change sel-
ome your place, neuer your state:
ther amend inconueniences, or swal-
w them, rather then you should run
om your selfe to auoide them.
n al your reckonings for the world,
st vp some crosses that appeare not;
ther those will come, or may: Let
ur suspicions bee charitable; your
st fearfull; your censures sure. Giue
ay to the anger of the great: The
hunder and Cannon will abide no
nce. As in throngs we are affraid of
sse, so while the world comes vpon
u, look wel to your soule; There is
ore danger in good, then in euil: I
ar the number of these my rules; for
ecepts are wont (as nayles) to driue

out one another: but these, I intended to scatter amongest many: and I was loath that anie guest should complain of a niggardly hand; Daintie Dishes are woont to be sparingly serued out; homely ones, supply in their bigness, what they want in their worth.

FINIS.

MVSEVM BRITANNICVM

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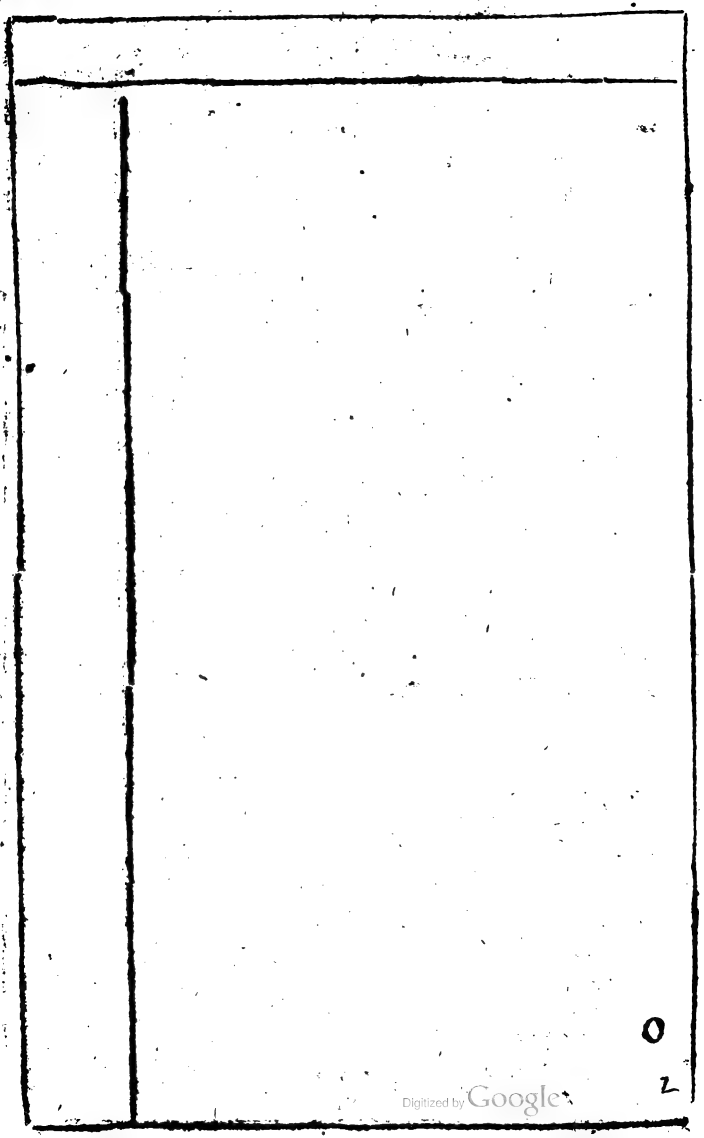
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